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THE SALVATION OF PROTESTANTS

Asserted and Defended,

In Opposition to the

Rash and Uncharitable *Sentence*,

Of Their

Eternal Damnation,

Pronounc'd against them by the

ROMISH CHURCH.

By *J. H. Dalhusius*, Inspector of the Churches in the County of *Wetaen*, upon the *Rhine*, near *Cobolence* in *Germany*.

Newly Translated from the Latin.

Printed at *London*, for *James Adamson* Book-seller in *St. Pauls Church-yard*: And Re-printed at *Edinburgh*, by the Heir of *Andrew Anderson*, Printer to Their most Excellent Majesties, 1692.

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To all and ſingular the Members of the Reformed Church of the Kingdom of *Scotland*; Viz. Both Shepherds and Sheep, High and Mean, Eccleſiaſticks and Laity, *&c.*

The Author heartily wiſhes

The Grace of our Lord Jeſus Chriſt, the Love of God the Father, and the Fellowſhip of the Holy Ghoſt.

Much Honoured, and dearly Beloved Brethren in Chriſt,

IN like manner as the Jews of old, when they paſt their little Children through the Fire in honour of *Moloch*, that they might not be mov'd with their pitiful Outcryes and Lamentations, endeavour'd to ceaſen and ſilence thoſe doleful & ruthful Moans and ſhrieks of the diſtreſſed Infants; with variety of ſounds and Noiſes, loud and ſhrill; ſuch are the Labours of the Followers of the Church of *Rome*, to leave no *Stone* unturn'd, to ſtop the Mouths of the Detractors of their falſe Doctrines: And in regard they are not able to compaſs their Ends by the way of Truth, they not only rage with the Fire and Sword againſt the Orthodox, but perſecute them with Clamour, and Judicial Sentences; and which is more, fill every cor-

corner of the World with their Thundring Writ
to prevent the Voice of Truth from being heard:
which is more than all this, like *Achab* himself,
make it their business to throw the guilt of
Troubles, which themselves have rais'd, upon
Faithful Preachers of the Truth; and which is
horrible to hear, make it their glory to condemn th
all to the Punishment of Infernal Fires.

The same ill Fate hath befallen me. For whe
was my late hap to officiate in the Function of E
siastical Overseer, in the County of *Wetden*, upon
Rhine, one of the Popish Prelates, a certain Ne
bour of mine, was not asham'd, in stead of a NE
YEARS-GIFT, to send me word, that not o
my Self, but also all the *Protestants* in general w
eternally Damn'd, and to be infallibly Burn'd in
everlasting Fire of Hell. But in regard that by
Testimony of the Apostle, 2 Cor. 13. 8. *We can do
thing against the Truth, but for the Truth*; and that
the chief Duty of a Preacher of the Gospel, Tit. 1
*To hold fast the faithful word which is according
Doctrine, that he may be able both to Exhort in whol
Doctrine, and to Convince them that say against it*
thought it my Duty, not only to Translate into
German Language the Catechism of Controver
written by *Monsieur Moulin*, and by that means to
my Auditors against the daily Attacques of the M
but also to resel such an inconsiderate and unchristi
like Letter, and by this my ANSWER to vindic
the Salvation of the *Protestants* against so horrib
Condemnation. Wherein I have chiefly made
my business to encounter my Antagonist with
Sword of his own Brethren, as having brought in
of our Cause, the Testimonies of the most Fam
Popish Doctors against him. Not that I wo
h

ve it so to be understood however, as if the Suffrages Men that wander in the Paths of Error, were nec sary for the support of our Doctrine but only that vanquish'd Enemies, following the Triumphal Cha or of Truth, their Necks laden with Chains, and mpell'd to submit to the Victress, they might give the World an unquestionable Testimony of her quest; or else, that if after the first Rout, they ould adventure to make a second Attempt upon her, ing by this Stratagem set together by the Ears one a- ong another, and distracted in their Minds, or at ast in their Sentences, they might by mutually ounding each other, destroy themselves; thereby rding us this pleasing Spectacle, as if the *Lord had every Man's Sword upon his Neighbour throughout the* st; and had so brought it to pass, that they should kill e another with the Weapons which they had made hemselves; and that the Heads of these new *Goliah's* ould be cut off with the Swords which they had girt pon their own Loyns. For thus we see that the *Pa- ists* in many things are like *Samson's* Foxes, having eir Tails in such a manner ty'd together to set on re, that with their Heads they draw two contrary ays; or else like certain Monsters, whose Bodies not united together till about the Navil or the Bel-

But as Fawning creates Friends, and Truth begets tred; so neither could I avoid the Hatred and Persecu- n of the *Papists*: For their Revenge transported them that degree, that they sent several Soldiers to ap- hend me, and to have punish'd me with eternal ptivity; who because they could not overtake me ing away on Horseback, discharg'd two Pistols at me, have kill'd me outright; but in vain, while God his Mercy protected me.

Constrain'd therefore by these and other Perse- that
ons, and continual way-layings of my life, some W this
ago I threw my self into the Bosom of your Chu for
that under your Protection I might live in more sa me,
and so soon as opportunity should permit, that I me bren
be ready to employ the utmost of my Abilities sons.
Seculity in your Service. caus t

But in regard, that according to the Proverb, T Life
Is no Desire of that which is to Men Unkno m.
thought it might be worth my while most devo My
and humbly to offer and dedicate this my *Answer* good
and singular both Shepherds and Sheep. High be
Mean, Ecclesiasticks and Laity, Magistrats and ade
jects, as having no other means to excite and kindle fu
in your hearts, when once made known to your Cato yo
stian Piety, so much of generous Goodness, as to han
ceive me into the Arms of your Charity, and m 8.
me Partaker of your Labours. course,

Accept, I beseech you therefore, most Honoured for
Patrons, with courteous Mind and Hand, this little Right
tle of mine; and open to me the doors of your to us,
volence; *and what you would (should be done to your* I
in the same case, that do to me. Gal. 6 9 to corrup
not weary in well doing, for in due season you shall Glory
if ye faint not. while we have therefore time, let u So
good unto all Men, especially unto them that be of the favou
hold of Faith.

In the mean time, our Merciful God. Phil. 1. 6
14 27, 28. 29. *who has begun a good work in you,*
perform it untill the day of Jesus Christ; that being f
with the fruits of righteousness, ye may speak the wo
God without fear, and continue in one Spirit, and
Soul, holding together in the defence of the Faith of
Gospel; and in nothing fearing your Adversaries, w
is to them a Token of Perdition, but to you of Salvat.

that of God. For to you it is given for Christ, not
this, that ye believe in him, but also this, that ye
for his sake. Having the same conflict which ye saw
me, and now hear to be in me. Jacob 1.2.12 My
thren count it all joy when ye fall in diverse temp-
tions. For blessed is the Man who endureth temptation,
cause that when he is try'd he shall receive the Crown
Life, which the Lord has promis'd to those that love
m.

May it please the same Almighty God, That fighting
good fight, ye may hold Faith and a good Conscience,
which some having put away as concerning Faith have
made Shipwrack. Apoc. 2. 10. So shall ye remain
faithful unto death, and a Crown of life shall be given
unto you. So that when the time of your dissolution is
at hand, you may gladly and truly say 2 [illegible] 4 6,
7, 8. We have fought a good Fight, We have fulfilled our
Course, We have kept the Faith, Henceforth there is laid
up for us a Crown of Righteousness, which the Lord, the
Righteous Judge, shall give at that day, and not only
to us, but to them that have lov'd his appearing.

1 Tim. 1. 17 Now unto the King Everlasting, In-
corruptible, Invisible, To God only wise, be Honour and
Glory for ever and ever, Amen.

So farewel, most Honoured Patrons, and benignly
favour,

Your most Humble Servant

And Exile,

J. H. Dalhusius.

THE PREFACE.

Health to the Reader from the Fountain of Health.

Courteous Reader,

'T is fit thou (should'st in the first place be acquainted with the Occasion of the following Discourse; which was this: From Heddesdorff, *where my sacred Calling gave me an Abode for almost five years together, lives distant, about an hours Riding, that celebrated Abbey in* Comercidorff, *belonging to the Fryers called* Predemonstrators, *who affirm to be Founder of their order, in the year* 1120, *one* Norbert, *first a Canon in the Church of* S. Victor *of* Santen, *near the City of* Cleve, *which, as they say, laid the first Foundation of* Santen; *afterwards Chaplain to* Lotharius *of* Saxony; *and lastly, by the Authority of this Emperor* Primate *of* Germany, *that is to say,* Archbishop *of* Magdeburgh, *according to the Verses,*

Anno milleno centeno bis quoque deno
Sub Parte Norberto fundatur Candidus Ordo.

They are call'd Præmonstratenses, *or* Predemonstrators (*if we may believe the Story*) *because the Place for the first building of the Abbey was shew'd him by the hand of* Norbert, *as he was at his Prayers. And they wear a white Habit, for that the Mother of God brought him a Habit of that colour, as the* Norbertines *not long since vaunted, thus bespeaking their Founder;*

Cruce locus Præmonſtratus
ubi ſtruas Regiam;
Sancta tibi Virgo Mater
Veſtem præbet niveam.
Sanctus Auguſtinus Pater
auro præſcribit regulam.

Where thy Palace thou ſhouldſt build,
the Croſs the Palace doth ſhow;
The Holy Virgin Mother brings
thy Habit white as Snow.
Holy Auſtin doth unfold
thy Order's Rule in Gold.

The foreſaid Norbert *held the See of Magdeburg ſeven Years and ten Months. He dy'd in the Year Chriſt* 1134. *upon St.* Peter *and* Paul *the Apoſtles day and was buried in the Church of the Bleſſed Virgin where, in the Year* 1625. *by the Command of the Emperor* Ferdinand II, *his Stone Sepulchre was broken open and his Reliques thence tranſlated in great Pomp to* Prague. *And ſo dead* Norbert *was made the living Saint and Patron of* Bohemia.

Now in regard the Succeſſors of this Norbert, *amongſt which are the Abbots of* Rommerſdorff, *frequently viſited our Court of* Weeden, *and this Village of* Heddeſdorff *either to look after their Farms and Rents, or as any other Occaſions draw them; and by that means were often wont to be in my Company, I thought it not only Decent, but moſt Chriſtianlike, at all times and in all places to ſhew them all the Civility and honeſt Friendſhip I could; and from thence forward hitherto ſo continu'd to do, as far as lay in my Power. They, on the other ſide, obſerving this, made reciprocal Returns of Bounty, Reſpect and Love, as often as I went to viſit them.*

Conſiding

onfiding therefore in this mutual Amity and Familia-
I presum'd, upon the last of December, to send to the
ent Right Reverend Lord Abbot Charles Wurstius, *kindest Wishes of Prosperity for the ensuing Year. Ne-*
thel'ss, to this Civility of mine, the next morning, such
s the rudeness and barbarity of his Prior, that for An-
r he sen: me the subsequent Letter, the Contents of which
verbatim as follows.

The Inscription.

the Reverend and Learned Mr. John Herman Dal-husius, *for the time Pastor in* Heddesdorff, *and In-spector of the County of* Weeden, *his much respected Friend.*

Heddesdor

Rommersdorff.

Reverend and much respected Mr. Inspector,

BY the Command of my Lord Abbot, now upon business abroad, against the approaching New-ar, according to your Calender, I pray for, and artily wish you a good Beginning, Progress, and a unate Conclusion of it. Moreover I have sent you, ording to your desire, Oats for your Mony, to-ther with your Treatise imparted to us against the abaptistical Heresie (sufficiently and clearly for-erly refuted and condemn'd by the Roman Catholick urch.) We have perused it, and are pleas'd with Zeal, but we should have lik'd it much better, if you had implor'd the Grace of the Holy Ghost, only Enlightner of obdurate Hearts, you had been a Convert to the Lord God, by abjuring the Er-of your Faith, and returning to the Ship, and hich is the *Roman Catholick* and only saving Church) Peter's Net; out of which, by reason of the vast

multitude

multitude of the Fifth, the Authors and first Foun[ders] of the Anabaptistical and other Errors, fell do[wn] according to the Catholick Belief, into the profound[est] Sea of Hell; of whom the Ring-leader was *Lut[her]*. Whose success, I grieve to speak it, so fatal to h[is] dreds of thousands of Souls, encouraging *Melanct[hon]*, *Zuinglius*, *Oecolampadius*, *Menno*, *Calvin*, and seve[ral] others, to the End they might raise to themselv[es] great Name in the World, and serve their Carnal fires, coyn'd and forg'd several other Opinions re[pug]nant to Truth, nevertheless condemn'd by the *Ro[man] Catholick* Church, according to the Custom obser[ved] from the very beginning of it, as the Authors of th[em] were Excommunicated. I could wish your Reverence would more studiously peruse the Catholick Writ[ers] with sounder Judgment, that you would foresee yo[ur] last End, and while you live, consult the Good of yo[ur] own Soul, lest after you have run the race of this Mo[r]tal Life, in Company with those sublime Doctors, [whom] you fille them in your Treatise against the *Anabapti[sts]*, you be not only depriv'd of Eternal Felicity, but be [cast] in the Infernal Everlasting Fire.

This wholsom Admonition, more precious than Gold and all the Kingdoms of the World, patient[ly] and kindly accept instead of a NEW-YEARS GIFT, and live eternally the Favourer of him who is thy Brother most desirous of thy Salvation,

John Gaspar Balden
Prior for the time.

Truly I was amaz'd at the sight of such a mercil[ess] Monster, that instead of the Roses of desired Friendshi[p] cast before me Baskets of Thorny Bryers; and rejecting the Salvation of Christ, Pax Vobis, *denunc'd a Laborio[us]*

against me, yet Glorious for the Truth of the Catholick Angelical Faith. For now as the Case stood, my Pen can be drawn in defence of That, and to wipe off pretended Stains. Wherefore I return'd an Answer, tho' overcom'd with the Duties of my Calling during the several days, at that time of the Year; and within the space of a days, I finish'd the following Apology for the SALVATION of CHRISTIAN PROTESTANTS, I took care to have it convey'd to the Lord Abbot Sommersdorff, by means of this short Epistle.

Reverend, Famous & Learned Lord Abbot,

My most honoured Favourer and Friend,

Our Reverend Mr. Prior, in the late absence of you Lordship, sent me a sharp Letter full of Hindrings of Eternal Damnation against me and all ...e, who forsaking your Church, embrace ours. ...ly I trembl'd at so rash a Judgment of a prudent ...

...ut in regard it is lawful at all times and in all places ...pel Force by Force, to resist an unjust Aggressor, ...to Answer modestly to one that proposes a hard ...tion. Nay, since it is our Duty to convince Gain...rs, *Tit* 1. 9. I could not think it a piece of In...ice to oppose the foresaid Mr. Prior, with the Trea... annex'd, that he may be certainly assur'd, that he judg'd of our Differences, as a Blind Man doth of ...urs, or as the Shoe-maker did of the Picture drawn ...pelles. All that I beg of your Reverend Worship ...is, that you will be pleas'd so to order the Matter, ...this necessary Answer may be deliver'd to his ...; by which he may understand, that it is the ...of a Fool, to Triumph before the Victory; and ...e that is far from a Christian, to judge so pre-

post'rously

posi'rously of the Salvation of his Neighbour. I
Answer'd sooner, had I not been hinder'd by my
lick Du les, and Transcribing a Copy of this O
Writing, which I intend shall shortly wear a
Cloak, to the end that all People may under
it. Farewel, and continue your Favour to,

The most faithful Observer of
your Lordship in all good Offices
J. H. D

In the mean time, the Lord Abbot having Intelligence
of my Design that he might remove the impending Bill
from his Prior, the Strength of whose shoulders he did
well understand was at first unwilling to receive
Answer of mine, till try'd with the Importunity
Messenger, he took it and retir'd into the next Room
Where he did not keep it long, but by his Servant sending
me back the same day, with these words upon the
Paper;

BY reason of Strangers that are with me, and
necessary Occasions, I have not leisure to
swer the Enclosed as it ought to be; be pleased
fore to receive back again what you have thought
to write, but what is not convenient for us to
So may the Reverend Inspector live to the
Nestor.

Your Brother,
Charles, *Abbot of* Rommersd

But the Lord Abbot was not so fearful to keep
swer, as an Abbot of the same Order, of the neighbour
Abbey of Sconen, Gulichius, *was daring to*
with a chearful Mind, and willing Hand, after
address'd him in the following short Oration, wri
after this manner:

Reverend, most Famous, and most Learned Lord Abbot, my most esteemed Favourer and Friend,

Toward the beginning of the Year, I found my self involv'd in new Cotentions, of which the Author d Beginning is the Worshipful Prior in *Rommersdorff*, ose Name is *John Gaspar Baldem*, who in Answer to *Writing* which ought to have been instead of a pleasing *New Years Gift*, gave me to understand, That my more especially, and all those whom you unjustly *Uncatholick*, are unavoidably subjected to Eternal Damnation. It was but just therefore that I should nswer him, according to the Matter which such a Judgment requir'd. Presently I did that which just; and this day took care that the Original Writing, at my urgent Request, might be deliver'd to the Prior himself by the Lord Prelate *Charles Wirtzius*, hopes the Lord Abbot, as my singular Friend, would ave been so favourable, and sincere, as to have deliver'd him the Original Copy which I sent. But Right Reverend Abbot, seeing the Consideration of your most Exquisite Learning and the Justice of your Friendship contracted four years since, may seem to emand so much, that I should inform you, at least by Copy, of your business in some measure importing he Honour of your Order; and that you should not emain Ignorant [illegible] Greek Proverb in *Homer*. Ὁτὶ τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν [illegible], what Good or Ill is done within our Houses, [illegible] it necessary to impart to you the Nature of our Quarrel. In the mean time, by the love of Jesus Christ I conjure you, that laying aside inveterate Prejudices, you would peruse this present Treatise; and after-

afterwards with an Answer first to be communi[illegible] to the Brothers in *Rommersdorff*, to oblige the [illegible] Expectations of him, who am, was, and will [illegible] the end of my Life,

The sincere Observer of Your Worship, in all good Offi[illegible]

Here we stopt, most worthy Reader, proceedi[illegible] farther; for the Reverend Abbot of Seiuen, Gul[illegible] has hitherto left me nothing but the desire of a Answer.

But to the end the Church of the Protestants, *so [illegible] nay daily, after the manner of* Baldem, *in the Des[illegible] Pulpits of the Monks, abandon'd to the infernal D[illegible] may be furnish'd with farther Arms against such a C[illegible] ary Damnation; and that the Innocence and Eterna[illegible] vation of it may be more and more asserted and estab[illegible] with Triumphant Arguments and Reasons, we thou[illegible] worth our while to publish this Orthodox Answer, w[illegible] and extorted from us by the Force of a Fire-breathing [illegible] and drawn out of the dark shades of my Study.*

I will not here meddle with any Man, besides the [illegible] my Antagonist, who because he has spoken what he p[illegible] shall hear perhaps what he will not like so well. [illegible] only speak of Errors, I shall spare Persons, and wh[illegible] the chiefest thing of all, I shall examin and corr[illegible] things by the Rule of Christian Charity, and Invi[illegible] Truth. In the mean time Reader, make use of this ne[illegible] Answer, to the Advancement of God's Glory, the [illegible] blishment of thy own Faith, and the Encrease of th[illegible] Catholick Church.

May it please the God of Peace to heal these Divi[illegible] that so Christians being recal'd to Truth and Ch[illegible] may once more constitute one Sheepfold under one Sh[illegible] Christ, Not Antichrist. Amen.

T

THE SALVATION OF PROTESTANTS Asserted and Defended, &c.

Salvation of Body and Soul comes from one Foun-ain of Salvation, which is Jesus Christ, God lessed for ever, Amen.

Reverend and most Learned Mr. Prior,

THere has been an idle Report spread up and down, that the Reverend Abbot of the Monastry of *Steinen* propos'd to me several things concerning the Catholick Religion, if not in Writing, yet by Word Mouth, which I either am, or was not able to re-ve. From which trifle of Report, those of your rty have thought to gain a Petty Lawrel Wreath; and those of our side have been in a deep *Suspence*, t knowing what was done, or what was to be ne; for that Fame is as well an obstinat tainer of what is feign'd and bad, as a Di-ger of Truth. I am not willing to believe that Prelat aforesaid is the Father of this Abortive th, in regard that since a Non-Entity can have ccidents, He could never in the Truth of the ter divulge, that he prepounded any thing to me resolv'd, when assuredly I remember it no more I do an Act that never was done. This indeed

Is

is true, that about three years ſince, returning
the Viſitation of the Church of *Grentzhauſen*, and
ing into the Monaſtry in my road, at what time other
Fellow-Brethren, Mr. *William Simonis*, and Mr. *A*
Schnabel, the one Paſtor of the Church of *Asnbac*
other of *Rachroetten*, both moſt vigilant and l
Perſons were with me, he read to us many and
ous Manuſcripts taken out of our Doctors, and
ments againſt thoſe Authors, and highly va
them to be invincible; but we Three ſo well
time defended the Truth, that your party h
reaſon to boaſt of Advantage. But now that three
verend Prior not only extends his Prayers
Health, but alſo heartily wiſhes and deſires, *That*
I had abjur'd and forſaken my Religion, I ſhould
the good of my Soul, by returning to Peter's
is the Roman *and only Son of ſaving Church, leſt*
had finiſhed this life, I ſhould not only be
Eternal Felicity, but with the reſt of my Doctors
in the Everlaſting Fire of Hell; truly as upon
of the firſt, I return him many Thanks; ſo
of the latter, I cannot forbear but that out of
Conſcience, and for the love of Truth, I muſt
wer as follows, that I may not be again reproached
have thrown away my Buckler, when the
offered me, which was infamous among the
or to have fought for Safety by ignominious flight.
And I ſincerely and conſtantly adjure you, Reverend
Prior, together with your Companions, that with
partial Minds, and laying aſide all
pinions, you would vouchſafe to read and
what ſhall be here written. Therefore that I
haſten to the thing it ſelf, the whole Hinge of
Epiſtle turns upon this, to perſwade me, that
manifeſts (give me leave to call you ſo throughout
Writ with

ning
n, an ing) are only worthy and fit to obtain Salvation:
t time other side, that all the *Protestants* are dam-
Mr. *A* nay, irrevocably consign'd to a sad Eternity.
sybac not this your Thesis? Nay; most certainly it is:
nd I'll be my part therefore, to Prove and Assert the
andation of *Protestants*, and to Examin and Correct
and rash Judgment by the Rule of Charity, with re-
y v however to the Civil Friendship of both; more
vell actually of that which is between me and your most
rty h rend and famous Master, *Charles Wertzius*, whom
hat thre name with Honour. *I* wish he had been at
is fore; for then you would not have presum'd to have
That so disingenuously by me. But the Proverb says,
ould *the Cat is gone abroad, the Mice play.* But to the
Nett pose.
lest there is nothing which the sacred Scriptures more
depri quently recommend to us than *Charity*. This is
octors sacred and perpetual Fire, which it behoves us
on the religiously to keep burning, than that which
in r rly was entrusted with the Vestals in *Rome*, or
of *Du* the Priests in the Temple of God; For *Charity*
mus ith St *Paul*) *is the bond of perfection*, Col. 3. 14.
proac *end of the Commandment*, 1 Tim. 1. 5. Nay, *The*
e Du *illing of the whole Law*, Rom. 13 10. And if a Com-
he *Re* ison should be made between the three Theologi-
ous F Vertues, there is no question, but the Palm would
, Rev given to Charity as the Principal, 1 *Cor.* 13. 13.
at with represents the Porch of the Temple, in regard
nceiv olds forth to us the Propitiation of our Sins upon
and v Altar of the Cross. Hope represents the Holy
that I ce, as being that which shines out to us with the
nge of enfold Lamp of Evangelical *Promises*, in certain
that m pectation of Eternal Beatitude. But Charity repre-
ughout ng the Holy of *Holies*, and glittering on every
Wri with pure Gold, is only worthy to be the Seat of

the Deity; for as God is *Love*, 1 *Joh.* 4. 16. So
Empyrean Seat, and the fiery Throne of Chari
our Minds, have a mutual Resemblance. Now
may be numbred several Duties of this Christian
rity, the Queen of all Vertues, as well to
God, as toward our Neighbour. Toward God,
are two sorts of Duties incumbent upon every
by the Command of Charity; of which some ar
sitive, and others Negative. By the one a Chr
is oblig'd to Exercise Benevolence and Bounty to
his Neighbour, as much as in him lyes, affectio
and effectually in Word and Deed. By the oth
is deterr'd from all manner of Ill-will, and doin
jury to his Brother, not only directly by hurting
but also indirectly by throwing Scandals upon
not only openly and outwardly with Hand or To
but also covertly and inwardly, by bearing M
Envy, Hatred, or by unjust Suspicions and rash
sures, as St. *Paul* witnesses, 1 *Cor.* 13. 5, *For Ch*
thinks no evil, suffers all things, believes all th
hopes all things, endures all things. More partic
ly the Scripture, in more places than one, cond
rash Judgments, by which Men, for the most part
lating the Laws either of Divine Truth or Chri
Charity, judge evilly of the Actions or Persons of
Brethren. To which purpose that Sentence of ou
viour is express and positive, *Mat.* 7. 1. *Judge*
lest ye be judged. Such were the Judgments o
Pharisees formerly concerning others; so that
lookt upon all others beside themselves as Ideots,
phane and polluted Sinners. And at this day, th
nothing more frequent among Men, than these
just Censures, who are often wont to receive wit
Left hand, what is reach'd forth with the Right; a
inerpret all things in the worst sense, accordin

variety of their Passions. For Example; if any grows Rich through the blessing of God, he is judg'd to have acquir'd those Riches by evil means: he fall suddenly into extreme Calamity, this is pretty deem'd to befal him by the secret Judgment of revenging his secret Transgressions: If any one averse to superstition, he is accounted Profane: If profess Piety, he is said to be an Hypocrite: If Liberal, he is taxed for a Prodigal: If Frugal, he must Covetous: If Prudent, he is a Coward: If Magnanous and Sedate in the midst of the raging Waves, is pronounced Rash and Bold. Such is that Judgment of yours, most Learned Mr. Prior; which you e in your Letters of Me, and all the Protestants, her with a blind Fury, then a quick Understand-: That is to say, that we are all Damn'd to Eterly, and that unless we return to *Peter*'s Ship, by mitting our selves to the Pope, we are adjudg'd this Life to the Torments of Hell. You are not the Person who ly under this Mistake. for there are wanting among you, those that in their Harangues the People, in affrighting terms do pawn their Salvation upon it, that all the Protestants are mn'd. By vertue of which precipitate Condemion, the hatred of many is kindled against us; for difficult matter to love those whom they be-e to be so hated of God, that they are already de-'d to the Flames of Hell. And in regard there is little difference between a Damn'd Person and Devil, it is but rational, that they should abhor Persons as the Devil, who by an anticipated ence are already numbred among the Damn'd. those of your Party who either out of Duty or ation are better, and more tenderly affected to-s us, are wont to look upon us with Horror and

a kind of Commiseration, saying, That they are [illegible]rity in th
sorry, that Men of such excellent Endowments, Earthly
otherwise born to Ver[illegible] should be out of the Condi
of Salvation, and willingly throw themselves [illegible]bles the
long into Hell. For these Reasons therefore, I th[illegible] the Eat
it necessary to examin by the Rule of Char[illegible] the Co
Truth, this Judgment so frequently given and [illegible] abound
cated against us; to the end, that if it be [illegible] qui
be rash, and prohibited by the Sentence of Chri[illegible] rejecting
only you, Mr. Prior, may be brought to remit [illegible] House of
what of your rigor, and blush at what you have Foun
unjustly written, but that we our selves also sligh[illegible] accounte
and contemning this preposterous Judgment, may [illegible] Person,
tinue cheerful and constant in the Truth of [illegible] an Innov
saying to our Prior, and such like supercilious [illegible] for ther
surers as He, what St. *Paul* said to the *Corin*[illegible] they d
1 *Cor.* 4. 3. *With us it is a very small thing, th*[illegible] Abuses
should be judged of you, or of mans judgment. It is [illegible], Ambi
to be condemn'd by a Physician, than a Judge [illegible] Pests [illegible]
Men, than by God. Wherefore as no Man can [illegible] of ou
Judge in his own Cause, it is not for the Accuse[illegible]rofitable
pass Sentence upon the Guilty: So that it migh[illegible] be cut
sufficient to plead in Opposition to this unjust [illegible] to t
ment, that Mr. Prior would sit Judge in his [illegible]mplar a
proper Cause: and that being carried away with [illegible], if you
ous Affections, he never regarded what was true [illegible] never s
honest, but what was profitable and convenient. [illegible] there
Judgment certainly is not to be imputed to Equity [illegible] Judgm
pure Reason, but to Anger and Hatred. As Par[illegible] [illegible]
are wont to love their Children, tho' Maim'd [illegible], wh
Lame, so your Doctors are so preposterously dev[illegible] [illegible]
to their own pre conceived Opinions, that they [illegible] Mercy
all Men who go about to impugn or correct the[illegible], Ce
and that so much the more, by how much the gre[illegible] N
force they find in the same Opinions to establish th[illegible] miser

Author

y ar[illegible]ority in the World, and to encrease and preserve
nent[illegible] Earthly Riches.
of th[illegible]he Condition of the Protestants in this respect,
lves [illegible]mbles the Condition of our Savior, while he was
, I th[illegible]n the Earth. For because he oppos'd himself a-
nar t[illegible]st the Corruptions both of Manners and Doctrine
nd [illegible]ch abounded in the Church, & propounded a sort
e fo[illegible]ustice quite different from the Pharisaical Pride,
Chri[illegible] rejecting unwritten Traditions, labour'd to cleanse
emit[illegible] House of God, and restore all things to the Pri-
u h[illegible]ave Fountains of Purity and Truth: therefore he
o sli[illegible] accounted a *Samaritan*, and proclaim'd a Sedi-
, may[illegible]s Person, a Demoniac, a Blasphemer, Turbulent,
of an Innovator. The same things befal the Reform-
ous [illegible] for therefore are they unjustly condemn'd, be-
rin[illegible]le they desire that the Temple may be cleans'd,
, *th*[illegible] Abuses and Corruptions may be reform'd, which
t is b[illegible]e, Ambition, Avarice, Negligence, Ignorance, and
udge[illegible]er Pests have brought into the Church: that the
n can[illegible]ice of our Savior may be fully acknowledg'd; that
ccuse[illegible]rofitable, intolerable and superstitious Traditions
migh[illegible] be cut off, and all things, as much as may be,
ust [illegible]or'd to the *Primitive* state of the Church, and the
his [illegible]mplar and Pattern of purest Antiquity. And in-
with[illegible]d, if you would but lay aside your Affections, and
trues[illegible] never so little attention to the Word of God, you
ent. [illegible]ld there find how unlawful 'tis for you to give any
quity[illegible] Judgment upon Christians, and to devote them
s Par[illegible]aledictions whom Christ has redeem'd with his
m'd [illegible]od, whose Faith is conformable to the Scripture,
devo[illegible]ho repose their whole Confidence in the Grace
they h[illegible] Mercy of God, and the Merits and Cross of
t the[illegible]. Certainly the Point of Eternal Salvation is of
e gre[illegible]er Nature than to be wrested away by little
ish th[illegible] miserable Animals to their Tribunal; or that any
uthor

Man

Man should presume to pronounce any thing co
ing it, beyond the revealed Will of God. Fo
has assum'd it to himself, his Sentence is to be e
ed, and not to be anticipated by our Judgmen
what Mortal was ever privy to his Secrets, or
did he ever permit the perusal of the Book of
and the Catalogue of Election? *St. James. c.*
his Epistle, *v* 11, 12. positively admonishes
condemn that Law which condemns his Brother, an
he who judges of the Law, is not a Doer of the
but a Judge. And that Men for this reason shou
invade the Laws of God, he adds, *There is one*
giver, who is able both to save and to destroy; w
thou that judgest another? Excellent also was th
ing of the Ethnic Poet; *These things which it co*
us not to know, let us not take care to believe;
cret things be left to God. Many are number'd a
Wolves in this World, whom Christ will joyn
Sheep at the last Judgment. Many who are w
in the Ballance of humane Censure, are reject
Brass, which the Touch stone of Divine Judgmen
demonstrate to have been fine Gold. First ther
I would fain know of you Mr. Prior, upon
ground you come to be more certain of the Da
on of others, than of your own Salvation. For
be a piece of Arrogancy, as you commonly tea
gainst us, for any Man to assure himself that he
Son of God, and Heir of Heaven, certainly it m
a great piece of rashness to determin as to o
that they are the Sons of Wrath and Hell. *I* rath
of Opinion, that the Religion of the Protestants
far from being an Obstacle to Salvation, that it r
serves in a high measure to promote Salvation. I
fess, there is no hope of Salvation beyond the
of Christian Religion; so that Salvation cannot b

in the Communion of *Ethnics*, *Mahometans* *Jews*; no, not in the Society of those who re= the Name of Christ, nevertheless subvert the tion of Salvation, such as formerly were the *Ebites*, *Borborites*, *Manichæans*, *Arrians*, and at this *Socinians*; or if there be, or were any other like Monsters in Religion. But in our Religion, is there to be discover'd that subverts the Fun- tal Articles of Christianity, but rather, on the side, what serves in a high degree to support Does it not admit the Scriptures of the Old New Testament to be of *Divine* Inspiration, and Three more solemn Creeds, the *Apostolick*, *Atha-* and *Nicene*, together with the Four Oeconomic ncils of *Nicæa*, *Chalcedon*, *Ephesus* and *Constantino-* Does it not adore in truth One God, Three in the Father, Son and Holy Ghost? Does it not owledge one Christ, God and Man, for the Me- or between God and Man, the Redeemer of a Prophet, Priest, and King of the Church? it teach any thingconcerning God, which is re- nant to his Majesty, his Glory, and his Power? it be accused of any Opinion that subverts good ners, or that sins against the Law of God, or pu- Honesty? The aim of Religion is, to inform how to live well, and bear Death with confidence, the end that after they have lived in the fear of they may die in his favour. And this is that ch a Christian may easily attain in our Religion; most powerfully excites a faithful Man to fear and love his Neighbour. It propounds no Article th from whence various Corollaries may not be d, for performance of our Duties, and Reforma- of our Lives; and administers most sweet, and most effectual Consolations to a Christian, a-

gainst

gainſt the aſſaults of all Temptations, and D[illegible] ſ[illegible]; and
ſ[illegible]d to d[illegible]
rticularly; advancing the Certainty of Redem[illegible]ber wi[illegible]
through Chriſt, into the number of the Sons of [illegible]ntraus
by his Merit and Favour; ſo that they themſe[illegible] Head
who deal ſo rigorouſly by us, ſo often as any one[illegible]d, I
be prepar'd for Death, inſenſibly come over t[illegible]hat wi[illegible]
ſide, and tacitly renounce their own Opinions. [illegible]. So
to be ſeen in *Conſon. Agoniz.* written by *Vigu[illegible]* other
For then they do not comfort the dying Perſon Word
heaps of his own proper Merit, but exhort him other M[illegible]
put all his hope and confidence in the Mercy of G[illegible]; nor
and the Satisfaction of Chriſt. Nor do they other P[illegible]
their doubtful Conſciences with the Terror of [illegible]he of
gatory, but comfort it with the hopes of ſoon ob[illegible]of the
ing Everlaſting Reſt; and admoniſh the ſick P[illegible]but Hi
often to repeat the words of *David*, *into thy hands I* [illegible]ould
commend my Spirit. The Biſhop of *Toledo* is reſ[illegible]over
ed to have written to the *Pope*, that the Emp[illegible]ror to
Charles V. decla.'d upon his Death-bed, that he p[illegible]ſs man[illegible]
all the Hopes of his Salvation in one Redeemer the P[illegible]
Saviour *Jeſus Chriſt*, and in his Merits, adding *Conſtan*[illegible]
all, that he look'd upon *Luther's* Opinion conc[illegible], *Egypt*[illegible]
Juſtification, to be very true. To which, as ti[illegible]ded, N[illegible]
mous *John Crocius*, my Tutor formerly at *Ma*[illegible]rned of
reports in his *Anti Wigelius*, p. 451. They ma[illegible]to mar
Pope to return this Anſwer; That he would n[illegible]which
lebrate his Funeral Obſequies, becauſe he held Succeſſ
Luther in ſuch a Principal Point of Religion. *Arion Is*
millian II, when the Biſhop of *Naples*, *D. Lover* the
Gruterus came to him, then lying under the P[illegible]anity
Death, would not ſuffer him to be admitted, [illegible]the
pon promiſe, firſt, *That he would talk of nothi*[illegible]*reac*
but of the Merits of Chriſt, his Blood and Sweat; [illegible]One
Biſhop was as good as his word, and made [illegible]Publ
Oration concerning the Merits of Chriſt full of
ſo-

ion; and when the Emperor was ask'd *whether he* D ath *d to die in that Faith?* He made Answer, I *shall* dem *therwise*: As *Crato* relates in his Funeral Oration ns of *Chytraus Chron. Sax.*

hemse Head and Summ of Christian Religion, is *Christ* ny one *'d*, *1* Cor. 2 2. *Other Foundation can no Man lay* over *that which is laid which is Jesus Christ*, 1 Cor. ions, 1 1. So that for the obtaining of Salvation, there *Vigu* other Rule of Faith to be acknowledg'd than Person Word of Christ resounding in Scriptures; nor ort hi other Merit to be pleaded before God, but his cy of th; nor any other purgatory but his Blood; nor o the other Propitiatory Sacrifice for our Sins, but that or of he offer'd once upon the Cross; nor any other oon of of the Church, nor any other Mediator with sick P, but Himself. Behold the Foundation of our Faith: *thy hay* should you deny us Eternal Salvation?

o is reforeover it would be very cruel, and altogether re- e Emnant to Christians to condemn to the Torments of at he p so many *Myriads* of Christians, living in the East, deemeer the Patriarchs of *Antioch*, *Alexandria*, *Jerusalem* dding *Constantinople*; The *Georgians*, *Armenians*, *Abiss-* conc, *Egyptians*, *Greeks*, whole Churches the Apostles , as thded, Martyrs water'd with their Blood, the most at *Ma* rned of the Fathers cultivated with their Instructi- ey mal so many Councils honoured with their Decisions, ould n which are able to vye their Titles of Antiquity e held Succession with *Rome* it self. Now if the way to ion. *Ivrion* is not to be deny'd to these Christians disper- *D. L*over the East, and retaining the Foundations of the Pa anity, tho' believing nothing of the Fire of Pur- itted, the pomp of papal Dignity, Transubstantiation *f nothin* Bread into the *Body* of Christ, Communion *Sweat*; One Kind, the Use of *Latin* or a Foreign Ton- made Publick Worship, the necessary Celibacy of the full of

so

Ministry, Auricular Confession, and the like, may not Salvation be obtained in the Society of Reformed Churches, which are gathered to Christ the West tho as to those Points they have renounced the *Roman* Communion? Then there is another which you *Romanists* confess of your own, that our Church Reformed according to the Word of God, leads all the Members of its Communion truly to Christ; that they may obtain salvation in and by him; that they feed the starving Conscience with the Spiritual Bread of the Divine Word, and Sacramental Eucharist, call Sinners to Repentance and recommend to every one Piety towards God, Charity towards our Neighbour. There is also one thing which they acknowledge, that our Reformed Church both has and administers the true Baptism of Christ, and by means of that, Spiritually begets Children which are to be Heirs of the Kingdom of Heaven; seeing that by their own Confession, our Children being after Baptism received in our Churches, are capable of Joys Celestial, as may be collected from *Bellarmine* lib. 1. *de Bapt.* cap. 11.

In the mean time, I beseech you, Venerable Fathers, you tell me what Motives they were that led them headlong into so absurd a Precipice? Or what, I beseech you, were the Impulsive Causes and Pretended Reasons of so preposterous and unexcusable a Destruction of our Souls.

If you are Ignorant, as I shrewdly conjecture you are, I will tell you what they are from your own Authors, who have written variously concerning this Question, that is to say, That we are therefore to be damned and are damn'd to all Eternity. First Because we are guilty of Blasphemy against the Omnipotency of God in the business of the Eucharist. Secondly, Because

like God the Author of Sin. Thirdly, ery e we fasten Despair upon Christ, o Ch he was upon the Cross. Fourthly, renc e we are injurious to the Vir- ther *Mary* and the Saints. Fifth- wn a Because we oppose Cha- e Wo Sobriety, Mortification, Good Works, the Sa- nion ment of the Lord's Supper, and every pious In- tion ion. And Sixthly, Because we are Heretics, or at Confe Seventhly, Schismatics.

The usual grounds of the *Papists* uncharitable Judgment.

Word These are the Imputations which I find in *Bellar.* Re *Becanus, Tirinus* and *Stapleton*, all Jesuites, the ds G Props of your Cause, and the Pillars of this cru- also rence. Nevertheless know, Mr. Prior, that these r R tions are no more than mere Imaginations, and B Dreams, which have no real Foundation; as I gets ith all possible brevity demonstrate in order, of H for your own and the sake of others; and if these Chil ces of yours be found to be groundless and un- es, a able, there needs no more to convince you of n *Be* Error, and your straging from Truth and ity.

rable First therefore we are accused, as if nar le ould limit Divine Omnipotence; what hat we plainly deny it while we and P hat it is impossible for the Bread ble a Transubstantiated into the *Body*, hat any Body should be actually in enje & places; or that Accidents should subsist with- our ow Subject; or that there should be some Bodies ng this d of, that fill no space. But far be it from us to to be he Infinite Power of the most Infinite, or in the Becaus o call it in question. We are ready with our ency to subscribe to the Apostles Creed, in the first nly, Be e whereof we profess to *believe in God the Father*

1. Of *Protestants* bounding God's Omnipotence.

Almighty, Maker of Heaven and Earth. And this
nerally add for a Concluſion to our ordinary P
For thine is the Kingdom, the Power, and the G
ever and ever, Mat. 6. 13. Then alſo our Saviour
us. That thoſe things are Eaſie and Poſſible wit
which ſeem to Men Impoſſible. Let him be *An*
that calls in queſtion the Power of the moſt
who exiſting of himſelf, becauſe, according
common Axiom, *There is nothing in God whic*
God; it is impoſſible for him to be limited or bo
And this Infinity we could as certainly believe
Sacrament of the *Euchariſt*, in reference to the
ction of the Bread, and ſubſtituting the Body of
In the room of it, as it is certain and perſpicuo
the Word of God, that our Bodies ſhould riſe
Day of Judgment; our Faith would be directed
Cynoſure of Divine Will; nor can we doubt b
God both could and would have done it, had
decreed the thing to be done, as profitable and n
ry for our Salvation. But as to this, we find, Firſt
thoſe Sacred Myſteries, which are diſtributed
from the Table of the Lord, are and remain
Subſtance, and Name what they were, as to th
ſtance, before the Conſecration. Nor need
produce the Teſtimony of Senſes for it; our S
Taſting, Feeling, Smelling, which according
Opinion of certain Philoſophers, are rarely de
about their proper Objects; the Authority of S
Is ſufficient, and beyond all Objection; 1 Cor. 1
The Cup of Bleſſing which we bleſs, is it not the C
nion of the Blood of Chriſt? The Bread which we
is it not the Communion of the Body of Chriſt? An
again: 1 *Cor.* 11. 28. *Let a man examine himſelf, an*
him eat of this Bread, and drink of this Cup. Sec
We find that the eating of his Fleſh, and the dri

od, is recommended to us by Chriſt, *Joh.* 6. But there is nothing ſpoken of Oral feeding, by the Body of Chriſt is actually ſwallowed into Bodies; but he ſpeaks of Spiritual and *Myſtic* Eat- by which he remains in us, and we in him; which not come to paſs by Chewing, but by Believing; ſwallowing down into the Stomach, but by ing him with the Heart. & with Faith, as Chriſt ſame place clearly and frequently explains him= as when he ſays, *ver.* 35. *He that cometh to me, never hunger, and he that Believeth on me, ſhall thirſt.* And thus all Antiquity has expounded Context of St. *John.* And ſeveral Teſtimonies be produced of St. *Auſtin* alone, among all the reſt of the Fathers, to the ſame purpoſe; whoſe wing words were taken out of his Commentaries St. *John* by *Gratian. Diſtinct.* 2. *Conſil. Can.* 47. *doſt thou make ready thy Teeth and Belly? believe, thou haſt eaten: For to believe in him, is the ſame as to living Bread, who believes in him eats him, is ly fed, becauſe he inviſibly grows again.* Now we ought to underſtand the words of Chriſt in place of Myſtical and Spiritual Feeding, the con- Rule propoſed by the ſame Father, conſtrains *de Doctrin. Chriſt. c.* 16. *of the Scripture* (ſaith he) *command an unlawful & wicked act, & to forbid ſtable and good deed, then it is Figurative. Unleſs the Fleſh of the Son of Man, and drink his Blood, ll not have Life within you. Here it ſeems to nd a wicked Act. Therefore it is a Figure, nding us to communicate the Paſſion of our Saviour, remember profitably and ſweetly, that his Fleſh was ed and wounded for our ſakes.* But I abſtain for the from farther Explication of this *Matter*, unleſs on ſhall be given of vindicating this Epiſtle by a

In the mean time, the sole Omnipotency of G
usually oppos'd to so many effectual Argumen
which we are constrained to assent to the Op
of the Antients concerning the Sacrament, as
were bound to display his Power, to do whatev
fancy to themselves; or that we must be said t
pheme his Omnipotence, because we do not c
to their Dreams and Miracles; whereas if thos
and unprofitable Opinions were approv'd by
lent of the *Divine Will*, we should never med
contradict this Argument taken from God's O
nency. But since there is nothing that can b
duc'd in their favour out of the Testament of
but on the contrary, so many Demonstrations fi
against them, we dare presume to descend to t
Explication of this Argument; Not to limit the
potence of God, but to shew that those things th
Romanists would defend by vertue of that, are
number of those things with fall not under the P
God, not through Impotency, or want of Streng
through the Excellency and Perfection of his
For tho' God be Omnipotent, yet he can
Walk, nor Sleep, nor die; for that these
would contradict the Perfection of his Esse
this sense, the Scripture testifies that God can
nor deny himself. Hence it comes to pass, t
the Divine Power extends it self to Infinity,
agreed among all Christians, that God can
those things which imply Contradiction, bec
cannot lye nor deny himself. To this Tru
Bellarmin gives his Assent, *lib* 3. *de Euch.*
your Doctors subscribe to his Opinion. An
this Ground we dispute with you, alledging,
it is impossible that Accidents should exist with
Subject; in regard it is Essential to all Accid

e in their Subjects. *Inſomuch*, that by vertue of inherence it is, that an Accident is diſtinguiſh'd Subſtance. Nor can any Accident be fancy'd, out ſome Subject to which it may adhere, and by ch it may be ſupported; but that ſome ſuch Ac- must be fancy'd, which is no longer an Acci- which implyes a Contradiction. II. It is im- e, that the Body of Chriſt ſhould be in infinite remotely diſtant one from another, in Earth, he do not deſcend from Heaven, whither never- he aſcended after his Reſurrection, as it could ve been, that he ſhould have been in Heaven, un- he had locally and viſibly aſcended thither from rth. III. It cannot be that any Body ſhould where actually and properly, but it muſt be in e place corporally and locally; becauſe the of being ſomewhere, muſt correſpond with manner of *being ſimply*, which is the proper man- of the thing in diſpute: And as a Spirit cannot be ere actually preſent, unleſs definitely and ſpi- ly; ſo neither can a Body be any where actually ent, but corporally and circumſcrib'dly; for if ere actually in any place where it were not cor- ly, then it would ceaſe to be a Body. IV. It be that the Body of Chriſt ſhould at the ſame of time, be viſible, palpable and circum- in Heaven, and in infinite places of the Earth, another manner inviſible; impalpable, uncir- ib'd, without Extenſion, and Latent under a V. It is impoſſible, that any ſingular or indi- thing ſhould be multiply'd in infinite places, the Singularity and Individuality remain en- without having its Unity deſtroy'd by that mul- ion. VI. It is impoſſible that the Thing con- ſhould be greater than the thing containing.

And that the Body of Christ should lye [illegible] to C
der a small Morsel of Bread, or be stret[illegible] the na
within the Bowels of a *Mouse*, in the same Statur[illegible] &c.
had when he was upon the Cross. These, and [illegible] th
like Miracles as these, all sprouting out of the O[illegible]ors we
on of Transubstantiation, we oppose as Impossibi[illegible] they
not that God wants Power, but because these t[illegible]els,
imply a Contradiction. And therefore we cann[illegible]. 12.
accused of any Blasphemy against Divine Omnipo[illegible] tron

Apud Bellarm. de Euchar. l. 3. c. 5.

About Three hundred years [illegible] the Sc
flourish'd *Durandus de Sancto* [illegible] Virg
ano, Bishop of *Meaux*, of the [illegible]ere C
nican Order, of great repute [illegible] *in th*
the Schoolmen, and one that [illegible]*b. sh*
never yet declar'd a Heretick. He affirms Con[illegible] the H
dory Penetration of Dimensions to be impossib[illegible]ar his
means of which two Bodies shall be able to poss[illegible] O
and the same place; and argues against whatev[illegible]r kn
been produc'd to the contrary, tho' taken fro[illegible] the L
Nativity of Christ, his Entrance among the [illegible]*ial.*
ples, the Doors being shut, and his Ascent in H[illegible]ly S
affirming, That it is more just and rational [illegible]mput
that the Creature gave way to the Creator; [illegible] thes
the Heavens, if they were solid, parted asund[illegible] why
give free passage to their Lord; and that the Do[illegible]mnip
the House where the Disciples met, miracul[illegible] *Aquin*
pen'd before him, that so he might more easily [illegible] cal
to them; and that the Womb of the Virgin w[illegible]gn,
vinly dilated to facilitate his Nativity; than[illegible]ords a
they should oblige the Creator to penetrate [illegible] *wha*
Bodies, and so to receive a Law from their N[illegible]. *Qu*
rather than to give it Them All which Expos[illegible]n, f
of *Durandus* may be defended and maintain'd [illegible]e Bod
the Word of God, *Psal.* 24. 7, 9. The Gates o[illegible] place
ven are commanded to lift up their Heads, that [illegible]ur Sa
[illegible]ly, but

lye[illegible] to Christ ready to ascend into Heaven, then
[illegible] the name of the King of Glory entering in.
[illegible] 20. 26 It is not said that Christ came to his
and [illegible] through the Doors shut, but at what time
the O[illegible]ors were shut τῶν θυρῶν κεκλεισμένων. Now
[illegible] they might be open'd to him by the Ministry
[illegible]els, as the Prison Doors flew open to *Pe-*
[illegible]. 12. 10. And as *Mat.* 28. 2 The Angel de-
[illegible] from Heaven, which remov'd the Stone laid
[illegible] the Sepulchre. *Luke* 2. 23. relates. That the
[illegible] Virgin brought her Offering to *Jerusalem*, and
[illegible] there Christ stood before the Lord; *As it is*
[illegible] *in the Law of the Lord, That every Male opening*
[illegible]*b. shall be called holy unto the Lord.* By which
[illegible] the Holy Virgin had not been oblig'd, unless
[illegible] at his Birth had open'd her Womb: Neither
[illegible] Obstacle to her perpetual Virginity, in regard
[illegible] knew Man; and for that this Gate through
[illegible] the Lord of Hosts past, according to the saying
[illegible]*iel. C.* 44 2. remain'd from that time always
[illegible]ly shut. Now if the Crime of Blasphemy were
[illegible] imputed to *Durandus* nor any of his Follow-
[illegible] these seeming attacks upon Divine Omnipo-
[illegible] why are we reproach'd as the Enemies of the
[illegible]nnipotency, for only averring the same things?
[illegible] *Aquinas* listed among the number of the Saints,
[illegible] call'd the *Angelical Doctor*, and to whom
[illegible]ign, that the Statue of a Crucifix should speak
[illegible]ords at *Naples*, *Thou hast written well concern-*
[illegible] *what Reward dost thou expect?* This *Aquinas*,
[illegible] *Quest* 76. almost quite through the whole
[illegible]n, affirms it impossible, and contradictory for
[illegible] Body to be locally and circumscrib'dly in two
[illegible] places; and alledges, that the glorious Body it
[illegible] our Savior, cannot be locally, visibly and circum-
[illegible]ly, but in one place only; That in this manner

now

now he *is not* in any other place than in [illegible]hor
That he never is movable and visible in the Eu[illegible]
or after any other manner than only Sacramental
whereas it has been said, that he has been seen [illegible]d th
most August Sacrament, under the Form of a Bo[illegible] the lon
Flesh, or of Blood; That it was neither the Body [illegible]nitha
substance of Christ. Now if *Thomas* could not pe[illegible]at B
himself, that is was possible for the Body of C[illegible]ds t
be locally in two different places, with who[illegible] as o
ques the Jesuit, and all the rest at this Time [illegible]ween
and which is more, if he did not believe th[illegible]plai
which was sometimes said to be seen in the Euc[illegible]'s to
was the Body and Substance of Christ, or pro[illegible]et the
local Presence of his Body in the Sacrament; m[illegible]ould
be call'd Blasphemers, who are of the same [illegible]n rea
and consequently assert, that the same Body [illegible]rswa
be actually present in two different places, In[illegible]ook
the actual Presence of any Body of necessity m[illegible]fessio
Corporeal, Local and Circumscrib'd? 'Tis [illegible]Cate
acknowledge a certain Sacramental Presence [illegible] fin
Eucharist, but different from that which *Thom*[illegible] that
invented; not Physical and Real, but Moral a[illegible]fe to
nificative, which is agreeable to the Being an[illegible]d any
ture of the *Sacrament*; as also Super-physical a[illegible]nly
al through Faith, in Vertue and Operation; [illegible]ecca
does not require a Physical and Real presence [illegible]asphe
Substance either of the Person or of the Thin[illegible]reject
8. 56. 1 *Cor.* 10. 3, 4.

As we are undeservedly accus'd of Blasphemy [illegible]
the Omnipotency, so are the Accusations that [illegible]
meer Calumnies invented to inflame a hatred [illegible]
us; yet the main Pillars to support the most [illegible]

Whether *Protestants* teach that God is

Mr. Prior's Damnation of our [illegible]
Is a Capital Crime This, and hig[illegible]
serving to be immediately rank[illegible]
to the former. For in the nex[illegible]

you assert, Mr. Prior, that we teach, That God is the Author of Sin; whence you infer that the Devil is our

and that the Reformed go about to recal from the long since buried Heresies of the *Florinians*, *Manichæans*. Nay, the Calumny was carried so

that *Betanus* the Jesuit, in his *Manual Controv.* ds this Question; *whether God be the Author* as one of those which are controverted at this ween You and Us. And tho' we deny'd it, plain'd of the Injury done to us, wishing *A-*'s to all that teach, that God is the Author of the Imputation continues, and our Adver- ould faln perswade us, that we believe other- n really we do. As *Mercurie* in *Plautus* would rswaded *Sosias*, that he was not the same Per- ook himself to be. However, do but turn over fessions of Faith, the Forms of Consent, the Catechisms of our Church, and try whether find in them any thing that favours in the that Impiety. Come to our Holy Assemblies, se to hear our Sermons, and try whether you any such thing there; nay, whether we do nly and professedly teach the contrary, as occasion offers. So far are our Churches from sphemy, that they expresly, and in formal ject this Proposition, *That God is the Author Confess. Gal. Art.* 8. *& Belg. Art.* 13. They y this to our Charge, acknowledge, that it is d by none of us, only by certain Consequen- would withdraw it from some Sentences of ors; acknowledging nevertheless, that *Zuin- Martyr, Calvin* and *Beza*, whom you have as guilty of this Crime, expresly and in for- rms have condemn'd that impious Axiom in

their

their Writings; and whose Testimonies also o
Doctors produce, as is to be seen in *Bellarm*
amiss grat. l. 2. c. 2. and in *Bacanus* after him
Manuel Cost. l. 3. c. 5. quæst. 6 § 4. Nay,
himself, against whom nevertheless you have
greatest Peek, is acknowledg'd by your Docto
have most effectually confuted the same I
against the *Libertines* that upheld it.

Truely since the *Romanists* at this day will
low that to be an Axiom of Faith, which is no
found literally in Scripture, but is only deduc'
a certain kind of Consequence, *That which is*
not be, that they should justly arrogate to
ours this Assertion, That *God is the Author*
because it seems to be consequentially deduc
some of their Sayings, seing it is not only any
expressly Extant in any of their Writings, but
expressly in plain words refuted, and rejected
same Authors. So that if every one ought to
Interpreter of his own words, we are rather
lieve our own Authors, as to their Senses, tha
Adversaries; who do not condemn them fo
they have said, but with envious Eyes industr
search and pry into their Writings, to find ou
and Pretences of rejecting and condemning t

Ours therefore are desirous to maintain, that
Works of God were known to him from Et
Act. 15. 18. That nothing lyes conceal'd fro
and that nothing happens in the World, witho
secret Dispensation of his. That he is not wh
curus dream'd him to be, a slothful Spectator
things which are transacted in the World; bu
his Eternal Providence sits at the Helm, and
steers and governs the Ship as he pleases hims
him we have our Being, Live and Move; as S

us, *Act.* 17, 28. Also that our Sins and Transs of his Law are subject to the Government of st secret Counsels; as Poysons may be wholend profitably administred by a prudent Physiand as the Sun-beams diffuse themselves over and penetrate rotten Carcasses, without being That God often punishes Sins by Sins; and only the Hearts of Kings are in his hands, as tells us, *Prov.* 21. 1. But universally of all d, like a stream of Waters, so that he may them which way he pleases. Lastly, after a *ful and most ineffable manner*, as St. *Austin* speaks *d. C.* 120. *That what is done contrary to his is not always done without his will, because not be done, if he did not permit it; neither permit against his will, but voluntarily. As he he would not permit Evils to be done; unbe is Omnipotent, he could bring Good out of E*w tho' some of ours, desirous to explain themconcerning these most constant and perpetual have made use of some Expressions somersh, they are not therefore presently to be n'd; much less are others to fasten upon whatever may be squeez'd from their Sayings, in violent and malicious Consequences.

what Sayings of our Divines will you *Romanists*, to give credit to your Calumnies, the like h I will not shew you in Scripture? *Joseph*, o. 50. said to his Brethren, *That the same ich they had contriv'd against him, God had d for the best, to the preservation of a mighty* that is to say, Divine Providence concurring eir Theft, and making use of it to a wholsom he Lord himself testifies, *Exod.* 10. 1. *That perated and harden'd the heart of Pharaoh and*

his

s Servants, tho' *Mos's* had wrought all his M
in the midſt of them. By *Nathan*, 2 *Sam.* 12.
he declar'd to *David*, *That he would ſtir up*
againſt him out of his own houſe. and that he
cauſe his wives to be raviſhed before his face,
liver them to his Servants, who ſhould lye with
the open Sun; adding alſo theſe words, *Thou a*
ſecretly, but I will do this thing before all Iſrael, a
the Sun. Such like Expreſſions are to be me
Iſai 6. 10. and 63. 17. *Act.* 4 27. *Rom.*
And would I be prolix, I could demonſtrat, th
has been nothing ſaid by Ours in this Matt
that much harſher has fallen from the Pen
moſt learned Men in your Church, nay, wha
Societies maintain at this day, in the very B
it. Let one ſerve for all; that is to ſay *Be*
who, *l.* 2. *de amiſs. Grat. C.* 13. thus goes on
'does not only permit the Wicked to commi
'Evils, neither does he only forſake the Godly, t
'may be conſtrain'd to ſuffer what ever inju
'Wicked ſhall offer them: but alſo he preſi
'thoſe evils, and malicious Wills, rules and
'them, twiſts and binds them, by working
'inviſibly; ſo that altho' they be evil out
'own virious Inclinations, yet they are diſp
'Divine Providence, more to one ſort of Miſch
'another.

III. As it cannot be without extream Inju
of us, *That we make God the Author of Sin*;
no leſs maliciouſly fixed upon us, in your Chu
the end you may have a Pretence the more
condemn us, that we maintai
Chriſt deſpair'd upon the Cr
that the grievous Torments w
felt in his Body, would have

Concerning Chriſt's Deſpair on the Croſs.

unless he had also suffer'd in his Soul the Tor-
of the Damn'd. But look upon the Tenth
of the *Gallican Catechism*, where the contrary
fully asserted; that is to say, that Christ still
in God, in the midst of all his Agonies, even then
he cry'd out in the depth of all his Woes, *My*
my God, why hast thou forsaken me? As if
ther had been in wrath with him, and had de-
him. It behov'd Christ, to the end he might free
us together with the Bodies, to suffer the
ment of our Sins, as well in his Soul, as in his
The most Learned among you in this Point,
the same Opinion with us. Cardinal *Cusanus*,
Spirit. l. 10 *ex Serm. Qui per Spiritum*, has us-
those things upon this Subject, without any Cen-
your Church, which would have been adjudg-
phemous and Impious in the Reformed, had
opt it from their Pens. 'The Passion of Christ
he) than which none could be greater, was
hat of the Damn'd, that cannot be more dam-
that is to say, even to the Torments of Hell.
s behalf, says the Prophet *David*, The pains
ell compass'd me about, nevertheless thou hast
ght my Soul out of Hell. But he is the only
on, who through such a Death enter'd into that
y. That same Pain of Sense conformable to the
s of Hell, he was certainly resolv'd to suffer,
he Glory of God the Father; that he might
, that he was to Obey him to the extremity
nishment. For this is to glorifie God by all
ble manner of means. And thus our Justificati-
mes solely from Christ. For we Sinners in Him
arge the debt of Infernal Torments which we
deserve, that so we may attain to the Resur-
on of Life. *Suarez*. also, of the same Order;

in 3 *Thom. Quæst.* 52. *Art* 4. *Disput.* 43.
'relates out of *Medina*, 'That some Catholick
'ed, that Christ suffer'd outwardly some Pain
'Damned in Hell, yet not in the same man
'the Damned suffer, that is to say, again
'Will, or with Disorder and Confusion, but
'extraordinary Charity. What more have
of Ours said, not to offend Christ, but our of
to seek the Fountain of Sweetness in the bi
his Woes; the Harvest of Joy in his Sadness,
ty of Heart in his Horror, and thereby to a
ledge his Victory the more illustrious. by ho
the Combat was more Terrible which he und
and the Triumph the more Glorious, by ho
the more Dreadful the Labors were that he su
But from the Pen of which of Ours dropt an
like that, which *John Ferus* both taught, an
upon this Subject? *By Birth a Teutonic* (say
Senensis a Dominican Biblioth. *l.* 4.) 'Of
'der of *Minors*, Preachers in the Chief Ch
'*Menz*, a Person highly learned in Theol
'du'd with a singular Eloquence, whose E
'the duty of Evangelical Preaching the C
'German Churches at this time have not
'because he wrote in a more free and polite
'ous and Learned Meditations, according
'Catholick Doctrine. This Man therefore up
27. discoursing of Christ's Exclamation u
Cross, has these Expressions; 'Christ at th
'put off God, not by Exposing himself, but
'Feeling, he set aside the Father, that he m
'the Man. Thus God the Father now does
'the part of a Father, but of a Tyran, tho'
'mean time he had a most tender Affection fo
And in another place; 'Christ, that he m

s free, put himself in the place of all Sinners
eeling, not committing Adultery, nor Mur-
&c. but translating to himself the Wages,
hment and Desert of Sinners. which are Cold,
Hunger, Thirst, Dread of Death, Dread of
Despair, Death, and Hell it self, that he mi. ht
ome Hunger by Hunger, Fear by Fear, Hor-
Horror, Despair by Despair, Death by Death,
Hell, and in a word, Satan by *Satan*. Go
everend Mr. Prior, and bring me any Refor-
octor that ever talk'd at this rate, which ne-
ess in *Ferus* the Monks never any of your Par-
t'd for Blasphemy.

These more grievous Calumnies being thus
ff. the rest that remain behind are too slight
o spend much time in refut-

n. The most of your Party That we deserve to be dam- cause we are Enemies to the Virgin, and the Saints, as al- ortification, &c. Are we to be d as Enemies to the Blessed

Of *Protestants* being Enemies to the Blessed Virgin and Saints

who understand that we cannot be so, but we ase to be Christians, who believe her now in , enjoying Celestial Glory near her Son? Who hat on Earth she was the truly happy and Mother of our Lord and Savior? Are we to unted the Saints Enemies, who boast of their nion in our Creed, and by the Imitation of Examples, as much as in us lyes, labour up the ill, to the same Reward? But you will say, e Reformed do not adore the Blessed Virgin, Shrines of the Saints, *&c.* I Answer, That ain from that sort of Worship, not out of hat- contempt of the Blessed Virgin, but lest we

should offend them, by paying to them that Re
Worship which is only due to God. The Fa
the *Old Testament*, never gave these Honors
Prophets, and Patriarchs deceas'd, and yet the
never accounted their Adversaries. For four h
years together, there was no such Adoration
the Primitive Church. And Antiquity another
the *Collyridians* leaning that way, and salut
Holy Virgin by the Title of the *Queen of He*
we find in *Epiphanius, Hæres. 79. cont. Colly*
Body of Mary was really Holy, but no God. S
really a Virgin, and an honorable Virgin; but
tended for our Adoration, in regard that she ad
that was begot of her Flesh. And moreover
Example of the Angel refusing the Adorati
Worship from *John*, he proves, That *much*
Virgin *Mary* either desires, or ought to be Wor
But what he said particularly of the Virgin,
St. *Austin* affirm at the same time, concern
Saints; that is to say, *That they are to be Hon*
respect of Imitation, not to be Worshipp'd in
Religion; l. de vera Relig. c. ult.

Of *Protestants* being Enemies to Charity, Sobriety, &c.

V. Neither can they find any thing in us, repugnant to Chastity, Sobrie
tification of the Flesh, and
Good Works. For to all the
we Pastors frequently and
In our Pulpits exhort our Floc
by the Grace of God do we
that we should be thought to have proclaim
War to all Vertue and Godliness. For our no
ling that Law of Celibacy, so burthensom to t
gy, is no hatred of Chastity, when Celibacy
is that which has turn'd away so many,
hurries multitudes from the true Paths of
In

uch as *Pius* II, as *Platina* relates in his Life, was to say, *That Wedlock was deny'd the Priests upon Grounds, but that for better Reasons it ought to be d them.*

e are not averse to Sobriety and Fasting, because ject those superstitious Observations; upon the ning of which the same thing is said to us, as rly they used to say, against whom the Apostle , *Col.* 2. 21. *Eat not, taste not, touch not*; and to , upon the score of our Consciences, we cannot t. Not that we are so addicted to luxurious or so studious to indulge our Appetites; but e they put a Bridle upon our Consciences, con- o the Liberty purchas'd us in Christ; and consti- e Essence of Fasting, not in humbling the Mind God, and Veneration of his Deity; but in the Choice of some sorts of *Meats*, and Rejecting ; and because they affirm, that by such bodily ies, and such kind of Diet, our Sins may be d, and that Men thereby merit Eternal Life. o not hate the Mortification of the old Man, we reject the publick Whippings and affected ions of those who had rather exercise Cruelty Nature, than correct the Corruption of it, and em to bear a hatred to their own Flesh, contrary t of the Apostle, *Eph* 5. 29. Whereas they ather to Submit the Affections of their Hearts Will of God. For if it were so much a Duty ftize and Enslave your outward and visible , the *Baalites*, *Brachmens*, Priests of the *Syrian* es, the *Mahometan* Monks, and those *Whipsters* about Two hundred years ago the *Roman* Church ed in the List of Hereticks have outdone and still you in those Rigorous Exercises. But the Body thou art to subdue, is the Body of Sin; and the

Members to be extirpated, are the Vices of it, ... Apoſtle ſays, *Col.* 3 5 *Mortifie your members w... upon earth, Fornication, Uncleanneſs inordinate ... on, evil Concupiſcence, and Coveteouſneſs which is ... try.* Laſtly; It is no hating of good Wor... pronounce them neceſſary for Salvation; yet t... they may but only be the way to the Kingdo... not the Cauſe of Reigning; the cauſe of our Sa... being ſolely aſcrib'd to the Mercy and Grace of ... Jeſus Chriſt, and by no means to our own Merr... ned with his, as if they could be Aſſiſtant to... great a Benefit. But would to God, that leavin... theſe Controverſies about the Uſe of Good W... could but give our Minds both of us to practic... with a ſincere Charity; then Mr. Prior would n... highly exorbitant in his Unchriſtianlike Ja... concerning us. Then again, how can any Ha... moſt ſacred Euchariſt be affixed upon the Re... who urge nothing ſo much as the entire taking of ... Both Kinds, in conformity to the Inſtitution ... and who believe concerning it, both what the S... holds forth, and what the Fathers of the ... Church deliver? But it is no hatred of this m... guſt Sacrament, to refuſe to Kneel to it, and ... the higheſt degree of Veneration to it; as it is ... ſtom in your *Roman* Church. We abſtain fr... Adoration of the Euchariſt, leſt we ſhould pa... Creature, what is only owing to God. The Sac... are Holy Things, which are to be looked upon w... cency & reverence, but not to be Adored. The ... Serpent among the *Iſraelites* was a ſacred Thi... as it were the permanent Sacrament of our ... Redemption by the Croſs of Chriſt; but yet t... *elites* were Idolaters, ſo ſoon as they began to ... it, and Worſhip it with Frankincenſe. We ... read that the Apoſtles Worſhipt this Sacrament

Is to be *Ador'd* in the Use of this Sacrament, as
y Religious Performance; and in that sense it
what St. *Austin* says upon *Psa.* 98. *Let no man*
s flesh, unless he have first a'or'd; which words,
decret, in Can. Accesserunt & distinct: 2. of Con-
ion, are interpreted of Spiritual Eating; so that
-ce infers an Argument, *That no Mouse can receive*
ay of Christ. But the Sacrament it self cannot be
ject of our Adoration, nor can the Presence of
dy of Christ in the Sacrament be the Ground of
ch is the miserable Servitude of the Soul to take
nd Symbols for Realities; so that it cannot lift up
e of the Mind above the Corporeal Creature to e-
ternal Light, as St. *Austin* says, *lib* 3 *de Doctrin.*
c. 5. Without doubt Antiquity never knew
Adoration of the Sacrament meant; and as little
to them was that Modern Practice of carrying
r the Streets, or of erecting to it, in the High-
Altars hung about with Tapestry, or of shewing
e People, at certain Hours of the Day, when the
not celebrated. At that time it was distributed
People either Sitting or Standing, generally upon
d's Days, when it was chiefly administred, as
s out of *Justin, Apol.* 2 but never Kneeling;
it was a Crime among the Primitive Christians
l upon the Lord's Day, as all the Learned agree.
the *Romanists* deny but that there is some
of Idolatry in this Adoration; because that
hings are requir'd in Transubstantiation, which
r they are really so as they ought to be, is not
y apparent to any Man. Therefore the Fa-
Quæst. 50. in *Can*, letter *O* proposes to him-
difficulty; *Because an Error may happen in Conse-*
by means of which the effect of the Consecration
ed, as if the Person that Consecrates be no Priest;

or because he errs in Form, or because the due I is wanting; nor can he that stands by, be sure Transubstantiation is made; no nor the Priest t brates; because he is not absolutely certain whether Priest or no, in regard the Intention of his Ordain positively known to him; all which things conside can he that Adores the Sacrament, avoid the d Idolatry? For if he adores an unconsecrated Host, he thinks to be consecrated he commits Idolat does he propound any other Remedy to esca danger of Idolatry, than a Conditional Ado which whether it pleases your modern Doctors I know not. These are his words *Litt R R cundum Alex part 3 quæst 30. memb. 3. art. 1.* and after him Bishop *Thomas* and St. *Bonaventu distinct. 9* 'That the Host or Eucharist upo 'Altar ought to be ador'd. upon condition, 'things requisite to the Consecration, are so 'ought to be. Since then the Adoration of the ment is dubious and dangerous, we of the R Church are not to be accounted Enemies of the ment, because we do not adore it, followin course which is safest and void of all danger should adore what we know not, like the Sam of old, *John* 4.

Lastly, We cannot be traduc'd for being Ene any profess'd legal Order, whether Political or fiastical; since it is our desire that all things sh done decently and regularly in the Church, ac to the Apostolic Precept, 1 *Cor* 14. 40. And we press nothing more urgently in the Public G ment, than due Obedience to the Magistrats, ig of the dangerous Axioms of you *Roman* C which tear up by the Roots the Authority of P and subject the Heads and Diadems of King

E

ors to the Mitre and Feet of the Pope. Nay, e in this Point so rigid in our Duty, that *Bel-* complains, *that we give too much Power to* *rats, C. 17. de Laicis:* But because we hold, *the Laws of Men do not bind the Conscience,* ot to be taken in such a sense, as if we deny'd- *Men were to be obey'd, because of our Consci-* but only as making this difference between ne and Divine Laws, *That the latter only bind* *bject the Consciences immediately and of them-* And *Bellarmin, C. 9. de Laicis,* confesses; *John* , Chancellor of the Academy of *Paris, de vit.* *Lect.* 4. and *Jacobus Almain,* a Doctor of *rbonn, de Protestat. Ecclesiæ, quæst.* 1. *Cap.* 10. famous Men, and neither of them taxed with rror in Faith.

do not allow so many Rites and Ceremonies in urch, not out of any hatred of Order and De= , but out of a just abhorrence of Tyranny and stition. The more Night comes on, the more arkness encreases. Multitude of Ceremonies are from helping, that they stifle Piety. If the *Ro-* Pontiff press'd no more than only a certain Pri- among the Bishops of the West, for Orders and that by a positive, Humane and not Divine he might then perhaps have some pretence to ain of us, for refusing to acknowledge such a cy, as Enemies to Order in the Church; and ere might be a Decency observ'd therein, with- y such Primacy, as is apparent from the Ex- of our Churches. But we are not to be ac- of Despising Order, while we only reject his rity; in regard he arrogats to himself an abso- rimacy in the Universal Church, not only of Or- but of Power, Authority and Jurisdiction; by

vertue

vertue of which, he pretends to be Monarch o
whole Church *jure Divino*, contrary to the sa
St. *Cyprian*, *de Simpl. præl. A Bishoprick is th*
which a part is held by several in particular to
up the whole.

Thus far we have discuss'd the more weigh
more heavy Calumnies which are cast upon th
testants by the *Romanists*, on purpose to render
odious to the *People*, and that they may have
Pretence to deliver them up to the Flames of
Now there are some other Motives of this rash
ment to be examin'd, that there may not th
shadow of Reason remain to support it. There
Name by which we are more frequently mark'd
than that of *Hereticks*; and under this Title yo
Prior, Anathematize us, tho' not the First. E
Pope every year, in his *Bull* entitul'd, *Cœna D*
brandishes his Thunder of Excommunication
our Heads, and Interdicts us from all Society
Roman Catholicks. so that they dare not either
our Books, nor hear our Sermons. Where ev
Rigor of the Inquisition reigns, our People are
ry'd before its cruel Tribunal, as to the Al
Busiris, and the *Roman* Doctors presently Pro
us the Axioms of their School, 'That Heretic
'Excommunicated Persons, *ipso facto*, lose th
'minion and Property of their Goods and Es
'That they are incapable of all lawful Jurisdi
'That they do more harm in a Common-w
'than Whores; nay then Jews and Turks
'that 'tis better to tolerat Bro-hel-houses
'Synagogues than their Meetings: That fo
'reason the Pope has Power to deprive Kin
'their Dignity; to absolve Subjects from their
'of Fidelity given to the Magistrats: That

d may forsake his Wife upon this account, if she ſume to bring up the Children, common to n, in Hereſie, al ho' the Husband had conde- ded and engaged his Promiſe upon the Con- t of Marriage. Laſtly, That Faith given to He- ks, may be violated w hout any remorſe of ience.

ber Pro- s be He s.

How ver I maintain this Crime of *Hereſie* to be unjuſtly, and out of meer Calumny fixed upon us the word being taken in that Senſe, wherein the Scripture condemneth ſe; as when St. *Paul* reckons it among the *Fruits Fleſh*, Gal. 5. 20 and commands *Titus* to re- *Heretick*, Tit. 3. 10. I ſay, *Proteſtants* are no ticks in that ſenſe wherein Hereſie is condemn'd ripture. Certain it is, that the Signification of ord is in general more diffus'd among the An- , and in particular more largely us'd among the *ſts*, and that among both they are frequent- 'd of Hereſie, who according to the Scripture ry remote from it. Firſt, in general among the nts: For *Philaſtrius* Biſhop of *Breſcia* contem- y with St *Ambroſe*, reckons for Hereſie the O- n of thoſe that attributed the Epiſtle to the *He- s*, to *Clement* or *Barnabas*, as alſo the Opinion hem that affirm'd the Stars to be fix'd in their tal Globes. Whether or no were the *Quarto- ans* juſtly deem'd Hereticks, becauſe they would *Eaſter* to be preciſely celebrated upon the *Four- h* Moon? For this was the Opinion of all the ches of *Aſia* the leſs, and which *Polycrates*, a Man, ſtifly maintains from Apoſtolical Tradi- And when *Victor* Biſhop of *Rome*, preſum'd, Two hundred years after Chriſt, for that rea-

ſon

ſon to Excommunicat the *Aſiatick* Churches; is to ſay, to renounce Communion with them. *Irenæus* of Lyons ſharply reprov'd him, as the Epiſtles of *Polycrates* and *Irenæus* extant about this matter *Euſebius*, declare, *Hiſt. Eccleſ. l.* 5. *c.* 23 & 24. *Ærius* deſervedly numbred among the Heretick cauſe he acknowledg'd no difference, *jure Divino*, tween a Biſhop and a Presbyter? For it is no dent that the Scripture acknowledges any ſuch ference; and that St. *Jerom* upon *Cap.* 2. of Epiſtle to *Titus*, was plainly of the ſame Opinion nay, and according to *Medina* in *Bellarmin.* T *Ambroſe*, St *Auſtin*, *Seduljus*, *Primaſius*, and the moſt Famous Fathers of the Church, were all ſame Judgment.

Then again, without queſtion, *Rome* does not approve the Antients for numbring the *Angelici* among the Hereticks, becauſe they gave Religious Worſhip to Angels, which ſhe her ſelf detests those who by St. *Auſtin* are call'd *Nudipedalia* *Pattalorynchites*; againſt the *former*, of which objected, That they went Bare-foot, ſeeing this day, this is one of the greateſt Marks of ordinary Sanctity among you *Romaniſts*. The are tax'd to have profeſs'd a certain ſort of Religious Silence, which the *Carthuſian* Monks howeve no ſmall part of their Glory. Or the *Collyridi Epiphanius. Hereſ.* 79. who offer'd to the Bleſſed little Cakes or Wiges in Greek call'd Κολλυρίδες and gave her the Title of *Queen of Heaven*: they that now refuſe to do, are accounted Here Or the *Stavolatræ* of *Nicephorus. Hiſt. l.* 18. who, as the Name imports, worſhipt the which moſt of you allerr is a Duty to be done; ſer the Jeſuite affirming, who in that, follows

n, Valen
on Opini
C. 49.
re partic
Gregory VI
nd by Ca
Hereſie.
l any dif
Emperors,
d them He
p the Fair
nt none o
Albert, I
kius II.
he Quarr
ſtitue of
which th
I, pronou
retick, be
ciſcans, a
more part
ſion any m
e muſt th
word, an
operly an
prove th
nc. An
o, for the
Honor an
nds or fo
Auguſtin,
is ſenſe w
ons were F
be ſaid to
Profit, n

n, *Valentia* and *Vasquez*, that it is the more
on Opinion among those of his Religion, *l.* 1. *de*
C. 49.

re particularly among the Modern *Romanists* un-
Gregory VII. The Collation of Benefices by Prin-
nd by *Cæsar*, was call'd the *Simonian* and *Hen-*
Heresie. And as often as in Matters meerly Po-
l any difference happen'd between the Kings
Emperors, and the Bishops of *Rome*, they de-
d them Hereticks. Thus *Boniface* VIII. declar'd
the Fair, King of *France*, an Heretick, because
t none of his Soldiers to the Holy War. Thus
Albert, King of *Navar*, was declar'd a Heretick
lius II. because he took part with *Lewis* XII.
e Quarrel was not about Matter of Faith; and
true of that Condemnation he lost his King-
which the *Spaniards* has kept ever since. *John*
I, pronounced *Lewis* of *Bavaria*, the Emperor
retick, because he defended the Cause of the
ciscans, at that time out of the Pope's Favour;
nore particularly that of *Ockam*. I forbear to
lon any more.

e must therefore restrain the Signification of
word, and a little more diligently examin, who
perly an Heretick, to the end we may the more
prove the *Protestants* not to be guilty of this
ne. 'An Heretick (in my Opinion) is one,
o, for the sake of Temporal Profit, but chiefly
Honor and Supremacy, or of Lordship, either
nds or follows False and New *Opinions*. Thus
ugustin, *de utilitate ad cred. Honor. C.* 1. Now
ls sense we are not Hereticks: For tho' the O-
ns were False which we uphold, yet we could
e said to follow them for the sake of any Tem-
Profit, more especially of Honor or Supremacy,

but only for the obtaining of Salvation, and upo
only Motive of our Conscience; In regard it is
to all the World, that God has annexed to our
fession Reproach, the Cross and Poverty; and
the *Protestants* often experience the Truth of tha
tence of St. *Paul*, *All that will live godly in C*
Jesus, *shall suffer Persecution*, 2 Tim. 3. 12.
Cardinal *Bellarmin* come in for a share too. W
Because he has hit upon a most powerful mean
me to demonstrate to Mr. *Prior*, That *we are no*
RETICKS. He therefore, *C. 8. de not. Eccles*
ing about to prove, that there is no Church a
the *Greeks*, notwithstanding the continued Suc
on of their Bishops from the Apostles time; at
from the Reign of *Constantine* the Great, under w
he believes the *Constantinopolitan* Church began,
'That the *Greeks* were lawfully convicted in
'full Councils, the *Lateran*, that of *Lyons* and
'other of *Florence*, of Heresie and Schism, more
'cially of the Heresie about the Proceeding o
'Holy Ghost from the Son. This Question abou
Proceeding of the Holy Ghost, I do not preten
enter into; nor do I see any difference betwee
Latins, affirming the Holy Ghost to proceed
the Father and the Son; and the *Greeks*, alle
that He proceeds from the Father through the
This is that which I think worthy Observation,
after all the *Tridentin* Decisions, whereby the g
est part of the Opinions of our Churches were con
ned for Heresies, *Bellarmin* attributes no other He
to the *Greeks*, besides that of the Proceeding o
Holy Ghost. Whence it follows, that among
Greeks, the Marriage of Priests, Communicatin
der Both Kinds, and with Leavened Bread; the
jecting Extream Unction, Auricular Confe

T

ſubſtantiation, Purgatory, and Pontifical Mon-
y, were no Hereſie; In all which the *Orientals*
e with us. Now if theſe Articles of the *Greeks* had
Heretical, how comes it to paſs, that the *La-*
, *Lyons* and *Florentine* Councils, which enquir'd
their Errors, paſt them by? But if they were
Heretical among the *Greeks* in the Eaſt, why
ld they be ſo among the *Proteſtants* in the Weſt?
nong the *Greeks* it be no Hereſie, but only a
ſm to reject the Papal Authority, and to ſhake
ls Yoke, why muſt it be a pernicious and Capi-
ereſie among the *Proteſtants*? Neither is it to be
ted, but that if the *Greeks* would have ſubjected
ſelves in the *Lateran* Council to the See of *Rome*,
he above-mentioned Articles, except the denyal
e Popes Supremacy, had been allow'd them,
nce it is apparent, that thoſe Articles are nei-
Heretical, nor pernicious in Faith, nor de-
ſtive of Salvation, ſince it was poſſible that the
s retaining them, might nevertheleſs have been
Members of the Catholick Church, and conſe-
tly capable of Eternal Life.

ut that no Man may think I am overcurioufly ro-
ing for my Juſtification in the Theſis's of my Ad-
aries, that *I* may ſlip out at length at ſome Back-
, I ſhall add ſome direct Reaſons for our Inno-
y, which cannot be Anſwer'd.

rſt therefore, no Man can be traduc'd as an He-
ik, and branded with an Infamous Crime, unleſs
ſufficiently apparent, that He, as the Scripture
has receded from the Holy Command of God,
ſuffer'd Ship-wrack of his Faith. For as St. *Au-*
ſays, *de unit. Eccleſ. C.* 5. 'No Man is to be
nded with an Ignominious Mark, unleſs
e firſt prov'd by moſt manifeſt Proofs that

the Mark belongs to Him. And therefore fore Councils were aſſembled, as well Provincial as neral, for the Conviction of Heretick; where was lawful for the Offenders to defend themſe and the Cauſe was ſeriouſly examin'd by the Ru Faith, and the Documents of Sacred Scripture. ther did paſſion prevail among them, but Truth the fear of God. But in reſpect of the *Proteſtant* ſuch thing was ever obſerv'd; for againſt them began prepoſterouſly with Execution. The firſt A ments of their Adverſaries, were Halters, Fire Sword, according to the Diſtich affixed to the of *Charles* V. at the *Auguſtan* Dyet, in the 1530.

Tetere jure tuo, Cæſar, ſervoſque Rutheri
Enſe, Rota, Ponto, Funibus, Igne neca.

Cæſar, uſe thy own Power, and *Luther's* fr With Halters, Swords, Wheels, Fire and Sea de

Whence is came to paſſe, that after a thou ſorts of Executions, and numberleſs Martyrs ſum'd by violent Deaths; at length a Council aſſembled, but packt, and conſiſting of none b Capital Enemies of the *Proteſtants*; not to hear calmly and mildly, nor to diſcuſs their Cauſe Charity and Meekneſs, but to brandiſh and rattl their Heads the Thunder of *Anathema's*. Neither they ever admitted or heard in this Council; I that of *Trent*; the Hiſtory of which. if read, ficient to diſplay the Juſtice of it. Nay, *Rome* was aſham'd of this Council; for ſhe only pub the Canons and Decrees, but diligently ſupp the Acts; which nevertheleſs were after through the ſingular Providence of God, brou light by *Paul Sarpio*, a *Venetian*, of the Order o

Ser

ites, under the Name of *Pietro Soave Polano*, to great astonishment and detestation of all Men, se Judgments were more sound and impartial.

n the Second place, there is no Heresie, where e is no stubborn Obstinacy, nor wilful persisting e Error. This S. *Austin* teacheth us *Epist.*

' They who defend not their Opinion with y stubborn Animosity, tho' false and perverse, ore especially, if not brought forth by the bold- s of their own Presumption, but having received rom their Parents, either seduc'd, or fall'n in- Error, seek after the Truth with industrious Care, ady to be corrected, when they have found it, not to be numbred among Hereticks. Now the rm'd are far from any such Stubbornness; no- retains them in their Religion, except the of Conscience through the evidence of Truth. daily offer those who accuse us of Heresie, to for- the Error, if we are in any, so that they shew us with the Light of Truth. For with that only hter of Heaven we are enamor'd even to death, alone can recover and assert our freedom. If we over any extraordinary Zeal and Fervor (I wish ere more fervent) in our Possession, that is not imputed to any Spirit of Contradiction, but to most firm Persuasion of our Hearts, through the tial Illumination of the Divine Word, that we n the way of Truth. But yet a little farther.

Thirdly, As a Cat has an enmity against a Bat, and will eat it, either because she takes it for a Mouse, or a Bird; so you *Romanists* prosecute us *Protestants* with an implacable Hatred, damn us to the Flames of Hell, either as *He-* ks, or, if that Pretence fail, as Schismaticks.

ther *Protestants* be Schismaticks.

For they who deal most gently by us, can affo
no better than to lay to our Charge the Cri
Schism; the Rending of the seamless Garm
Christ, the Viper's Skin, and the breach of Ch
Unity. But as far as we are from Heresie, so far a
likewise from Schism; and of this Crime, it will
easie to clear our selves as of the former.

First Therefore, tho' the first Authors of the
formation had overhastily deserted the *Roman*
munion; which cannot be said, in regard that
try'd all ways to preserve themselves in it, with
ty to their Consciences; nevertheless they
were born after the Schism, and prefer the Pr
ant Communion before the *Roman*, because they
Satisfaction of Conscience in it, which they ha
prospect of in the other Communion, cannot b
cus'd of Schism, nor can be censur'd to have lo
hopes of Salvation, because they persevere in the
testant Communion. This perhaps, *Mr. Prior*,
look upon as a Paradox, and yet it may be pr
without any great difficulty. Certain it is, that
merly, under *Jeroboam*, ten entire Tribes, a Sc
happening, deserted the Communion of the Ch
and Temple of *Jerusalem*, of which God had
My Name shall abide there; and having made ch
of *Dan* and *Bethel* for the places of Publick W
ship, joyn'd Idolatry to their Schism. For the C
at *Dan* and *Bethel*, under which they ador'd
were most assuredly Idols. Nevertheless it is a
stion whether the Posterity of these Schismat
born in the time of the Schism it self, & as it were
ry'd away with the Torrent of it, are to be excl
from Salvation; so that they abstain'd from
Worship of Idols at that time. The reason of
Doubt seems very great; for that God, for g

Schism, still acknowledg'd the Ten Tribes for his ...le; sent his Prophets to them, and entrusted ... with his Extraordinary Oracles. If then it can... be said of these Ten Tribes so notoriously Schis... cal, that there was nothing remaining of the ...nant of God, and Light of Nature for them, who ... as it were swept away with the Torrent of ...; much less are the Modern *Protestants* to be ...ded from Salvation, and formally to be accounted Hereticks, tho' it should be granted, that the first ...ors of the Schism did sin against the Rules of ...ity, and overhastily broke the Bond of Unity, ...tially seing that the Divine Worship under the ... Testament is not fixed to *Rome* and the *Quirinal*, as it was to *Sinai*, and the Temple of *Jerusalem*.

...t there is no necessity that we should over earnestly desire the Assistance of the Ten Tribes; our ...e would be but in a desperate Condition, should it ...d in need of their Aid. I must confess, we did ...rt from the Church of *Rome*, and that another ...ship was set up in the West, as to External ..., than was publickly receiv'd before the time of ... departure. But I deny that this departure, so ...s concerns our selves, to be a Schism, rather I ..., on the other side, that it was lawful and just, ...hat they are to be accounted Schismaticks, who ... the occasion of so necessary a departure, that ...d the Wound to Gangrene, and shut the Gate ...st all Peace and Re-union of the Church. For ...times it may be convenient to desert some Socie... that profess the Name of Christ, If there be ...t among them any other Gospel than what we ... receiv'd from the Apostles. This is a thing ...o be question'd. Hence *Apoc.* 2. 6, the *Ephesians*

are

are commended, because they hated the *Nicola*
On the other side, the *Pergamenians* are reprov'd
15, 16. Because they gave them a Toleration.
In the Antient Church, the Orthodox and Cath
always very sedulously deserted the Comm
of Heretick. *Rome* it self, which now accuses
Schism, in the very Infancy of the Christian R
on departed from the *Asiatic* Churches upon a
difference about *Easter day*. And it is long sinc
the *Romanists* broke the Bond of Unity with
whole East. But it is not long since that the
mon-wealth of *Venice* being Excommunicate
Paul V. the Jesuites were seen openly to deser
whole Territory: so that they rather chose to
nounce their Temples, their Altars, and their
nary Worship, then remain in the least Commu
with the *Venetian*. So that they are not simply
blam'd who separat, but they that separate unj
and rashly. Let us see then whether or no our S
ration were just and necessary, that we may f
from being Schismatical.

Certainly it cannot be said, that we separ
willingly, and of our own accords; but constra
and expell'd by all manner of violences. In the
Bosom of the *Roman* Church, we importunatly
sir'd a Reformation of Abuses, which process of
had multiplyed, as well in Doctrine as in Disci
and which the Grandees and People in the Chur
of *Germany*, *France*, *England*, and the *Low Coun*
most earnestly long'd for, both in the Head
Members. But what was done? They were no
ly not heard, much less heard in so just a Peti
but all severity was exercit'd against them
Temporal and Spiritual Arms; Fire, Sword and
ter were made use of to extirpate out of the W

whom Anathama's and the Thunder of Excom-
ication had expell'd from all publick Communi-
Thus Excommunicated, Expell'd, and lyable to
persecution, what should we do? It was not
o redeem your Communion, at the price of our
iences, by subscribing to the Errors themselves,
by receiving all those School-Assertions which
eem'd contrary to the Rules of Christian De-
e, as Articles of our Faith. Therefore it was ne-
y that another Worship should be set up, that
pulpits should be erected, and that other Con-
tions should be assembled together: which was
where done by the Authority of the *Magistrat*,
e Duty it is to protect the Church, and sedulous-
take care for the Reformation of Doctrine and
pline therein, if corrupted through the neglect
e Ordinary pastors. *Becanus* the Jesuite. *Anal.*
Vet. & Nov. Test. C. 26. *num.* 4. reckons up se-
l Reformations made in the Jewish Church by
s Kings, such as were *Asa*, *Jehosaphat*, *Josia*,
ia and *Joas*, who most certainly had sufficient
hority to reform the Worship of God, and to re-
e it to its primitive purity. Therefore it can-
be deny'd, but that those Christian *Princes* and
istrats, who in the times of our Fore-fathers, put
helping Hands to the Reformation, had a Right
bour the Institution of another Worship, more
e, more Holy, and more Plain than that from
ch they were forc'd to make a Separation, be-
e they had requir'd a Reformation of it. More-
, tho' *Rome* had not forsaken us, yet there was
cessity of forsaking her; because she refused to
m her own Abuses, and long contracted Cor-
ions. We have in this particular a most expres
mand, *Apoc.* 18. 4. 'Come out of her my People,
that

' that you be not partakers of her Crimes, and re
' not of her punishments. Which Command
so much the greater moment, because the Je
themselves, *Ribera* upon the 14. and 18. *Apoc.*
Viegas upon the 18 Interpret that to be mea
Rome, not the Ethnick, but the Christian *Rome*,
such as it is in Scripture foretold, it shall be
Anti-Christ. *To us also* (says *Viegas*, *sect.* 1. i
Apoc.) It seems that the same thing ought to be
with *Aretas*, *Primasius*, *Ambrose*, *Jerom*, and o
(observe what Testimonies he cites, and how
' That the Idolatry of it is here meant, and that
' shall depart from the Faith, and so shall becom
' Habitation of Devils, and of every unclean Spir
' every unclean Bird, by reason of her execrable
' mities, & Superstition of Idolatry, which at that
' shall rage far and near in the Roman City and
' pire. But you would say, Mr. Prior, if you
any Wit, how comes it to pass, that you have
more nice Consciences, than your Fore-fathers
before the Reformation, who dy'd in the Comm
on of the *Roman* Church, and of whose Salvation
are unwilling to make any doubt?

I Answer, first; That the Consciences of other
no Rule to ours, and that every Man ought to follo
own and not anothers. Would you have me,
desire in your Letter, that I should embrace the
Communion? What if I should press you to emb
Ours, wherein so many Men enjoy the Tranquillit
their Consciences?

Secondly, I say that our Fore-fathers might
safety to their Consciences persevere in the *Roman*
munion notwithstanding they abominated the A
and Corruptions of it, because God had not shewn
a way to depart; nor were the Abuses as yet so p

ntollerable, becauſe they had not as yet obtained orce of Law, nor were eſtabliſhed under the ltles of Excommunication. But the Example of Anceſtors cannot be apply'd to us, becauſe that ſet up the Standard of the Goſpel in another to Us. He call'd to Us to come out of *Babel*, the Opinions of the Scholaſtics were changed Articles of *Faith*. So long as the time appointed eir Captivity laſted, the *Iſraelites* might ſecurely either in *Egypt* or *Babel*: But it had been a Crime em to have remain'd there any longer, when God them forth to Liberty. He would be very ridi- s indeed, who having rich and fertile Paſtures, d neglect them, and rather chuſe to carry his into noxious Grounds, in hopes that his Sheep let alone the hurtful Weeds, and only feed upon holſom Herbs. So were he deſervedly to be ed, who ſhould prefer the noxious and dangerous es of the *Roman* Church, before the well Weeded ens of the Reformed Churches, in hopes of diſcern- he poyſonous Weeds from the wholſom Herbage, is very probable our Anceſtors did.

lly, I add this farther; That I do not here diſpute ther the *Roman* Communion may be retain'd, with- he loſs of Eternal Salvation? This Queſtion be- to another place. But, Whether we are Schiſ- s, becauſe we have deſerted it? Now I maintain Negative, becauſe that Conſcience alone ſummon'd the Separation, without any other Conſideration; contrary to all other worldly Conſiderations h perſuaded us to adhere to it. Some there are, to convict us of Schiſm, reproach the Calling of Paſtors, but with an Argument too weak for the of ſo great a Crime. Formerly the *Novatians* *Donatiſts* made a Schiſm in the Church, becauſe

the

they wou'd not submit to Bishops of Places
nically instituted, but set up Bishops of their own
sing, who, for that they were destitute of Can
Election, wanted a lawful Calling. But there w
such thing could be said of our first Pastors i
Work of Reformation. For they were not e
and constituted hand over head, in Oppositi
others already Canonically instituted, as the *Nov*
in the *Roman* See oppos'd *Novatus* against the Co
but were lawfully and canonically constituted in
Functions, according to all the Ceremonies the
in the Church, and by the nature of their Calli
which they knew themselves bound to propaga
Truth, were constrain'd in their Consciences to
themselves against the Abuses and Corruptions
time crept into the Church, and to apply them
to a Reformation. But as they were lawfully
so they could impart that Calling to others; a
that means it is deriv'd to us, and so by us may
riv'd to our Successors. For they are not to be th
to have lost their Calling, for opposing them
against the Abuses of that Church wherein thi
cein'd it. Nay, they had been unworthy of it had
not oppos'd themselves against those Corru
that were so well known to them. For every C
that confers upon any Man the sacred Function
Public Ministry, seems to say to him, what *Traj*
the Emperor was wont to say to the person wh
created *Master of the Horse*, by the delivery of a S
Use this in my defence, if my Commands are just;
unjust, make use of it against me. Thus a Pastor
dically ordain'd, ought to make use of his Calli
support the Doctrin of the Church wherein he re
ſe, if it be conformable to Truth; but if n
oppose it:

for does their being Excommunicated, deprive
n of their *Calling*; because it was unjust, and made
of to support the Errors which they impugned, and
kep up in the Temple the Money-Changers Tables,
ch they endeavour'd to overturn. Nay, the very
anists themselves confess, that the Character of the
gy is indelible, and that an Excommunicated Per-
may Consecrate, Preach, and administer the Sacra-
rs effectually Neither is it to be said, that the first
rmers were meer Presbyters, that could not con-
their Calling upon others, in regard that Ordinati-
elongs only to the Bishops. For in regard that by Di-
Right, there is no difference betwixt Presbyters
Bishops, as it is clear from Scripture, and as all the
ents did hold, as is confessed by your *Medina*,
ch may be shewed out of *Bellarmin* in its own place:
power of Ordination by Divine Right doth equal-
long to Presbyters and Bishops.

which I add, That in several places the Reforma-
began from the Bishops, who therefore held their
ner Dignity in the Reformation, which they held be-
And it is a wonder, Mr. Prior, that you and yours
ld carp at the Calling of our Pastors, to prove our
t of succession of Pastors, when your selves acknow-
e, that any Man without Orders, without a Character,
out any Call, may Consecrat the Eucharist. I am con-
d with one unanswerable Argument. Your *Durandus*,
s *Rationale*, *lib.* 4. *cap.* 35. § 7 also the Author
e *Curates Manual de Sacr. Eucharist. Cap.* 10. and
y others, give this Reason for the *Secreta*, (*i. e.*
peaking the words of Consecration so low as not
heard) being introduc'd in the Canon of the
: Because that formerly, when the Canon was
ted with a loud Voice, the People readily learnt
Rites of Consecrating; whence it came to pass,

that the Shepherds in the Country, laying the B upon a *Stone*, and repeating over it the Canon Words of the Conſecration, preſently changed t Bread into Fleſh. Now either this muſt be a F which however you frequently make uſe of to eſta your Figment of Tranſubſtantiation; or elſe you allow that any Man may Conſecrate and Celebrate moſt Auguſt of all Sacraments, tho' neither C nor Ordain'd, as we cannot believe thoſe Shepherd have been.

But as the Crime of Schiſm is falſly laid to Charge, ſo are we moſt falſely ſaid to be without Church, without which there is no Salvation. have ſeparated indeed from the *Roman* Communi but it does not thence follow, that we are out o Church of God, in regard that by the Grace of we are Members of the Catholick Church, profe Chriſtianity, baptiz'd in the Name of the moſt Trinity, in all things adhering to the Head and F dation, Chriſt Jeſus. Cardinal *Hoſius*, in his Co ſion, acknowledges, *That the Church is there where the Belief of the Mediator is.* We have a Belief Mediator, through the favour of God; and there we are hated at *Rome*, becauſe we acknowiege C to be the only Mediator. Beſides that, we have departed from your *Roman* Church, unleſs in things wherein ſhe firſt departed from the Wor God, and the Purity of Antiquity, adhering ſt the ſame Communion of Faith and Charity with In the Fundamentals of Chriſtianity; and kno that we and the Members of your Communion Brethren in Baptiſm, as the *Iſraelites* and *Jews* Brethren in Circumciſion, tho' in External Wor they differ'd very much.

Nor can any probable Reaſon be invented to

ce us, that any Man ought to be ſubject to the Bi-
p of *Rome*, and retain his Communion, to the end
may be in a Church out of which there is no Salva-
n. So many Chriſtians as are within the antient
archs of the Eaſt, and who exceed you *Roma-*
s far in number, are not raſhly to be ſaid to be out
he Church of Chriſt, becauſe they refuſe to be un-
the Pope's Yoke. The Churches of *Aſia* were
excluded from the Covenant of Chriſt by the raſh
communication of Pope *Victor*, becauſe they ſepa-
ed from him upon the difference about *Eaſterday*.
e *Roman* Clergy ſeparated from their Pope *Liberius*,
o had ſubſcrib'd to *Arianiſm*, without incurring the
me of Schiſm, or the loſs of Salvation. The Famous
Cyprian Biſhop and Martyr, whom your Church
rwards worſhips among the reſt of her Saints, dy'd
of the Communion and Subjection to the See of
e, divided from her both in Faith and Affection,
reaſon of his Doctrine of Re-baptizing Heretick*s*,
very hardly thought of by *Stephen* Biſhop of *Rome*;
yet no Man hitherto made any doubt but that he
ain'd Salvation. And therefore 'tis an Idle thing to
ſt from us Subjection to the See of *Rome*, to the end
may be in the Church, and obtain Salvation, eſpe-
ly if the Papacy be now Extinct, and that there
been no lawful Pope for a long time.

Now this is eaſily prov'd: For that I may paſs over
ilence ſo many Schiſms; by which the Succeſſion of
Popes was interrupted; So many Simoniacal E-
ions into that See, which are recorded in Hiſtory;
many Popes in the Tenth Age to be call'd Apoſta-
, and Renouncers of Chriſt, rather than Apoſtolick,
pon the Teſtimony of *Genebrade*) I uſe a new Ar-
ent to which you *Romaniſts* can make no Anſwer.
confirm'd as well by the Canon Law, as by Cu-

from time out of mind, That a Pope may constitute a new Law, and a new Form for Chusing a Successor, which not being observ'd, an Election otherwise made is void. Hence *Julius* II, grieving that he had invaded the Supreme Authority by Simony, made a Law concerning the Simoniacal Election of the Pope for the future; whereby he ordain'd, That any Pope who after him should be Simoniacally elected, should be lookt upon as an Intruder, a Magician, a Publican Arch Heretick, and that he should by no means be acknowledg'd for a lawful Pope. But that *Sixtus* was chosen Simoniacally, is a thing which almost every Body knows.

For that he might be elected, he bought the Suffrages of Cardinal *d' Este*, and the Cardinals dependent upon him, and covenanted with him in a Writing drawn up and subscrib'd with his own Hand, that during his Pontificat, he would never make *Jerom Matthei*, who was *de Este*'s Enemy; a Cardinal, on condition that by *d' Este*'s means he obtain'd the Pontificate. Upon which being made Pope by *d'Este* and his Faction, he confess'd himself to be the Creature of his hands. However *Sixtus* forfeited his Faith to Him, and created *Matthei* Cardinal for all that; which Cardinal *d' Este* took so ill, that he sent the Contract between him and *Sixtus* to *Philip* II, King of Spain, who in the Year 1589, sent the Duke of *Sessa* his Extraordinary Embassador to *Rome*, to give Notice to *Sixtus* of his Intentions to call a General Council upon the Information of a Simoniacal Election, and to require the Cardinals created by the Predecessor of *Sixtus*, and other Ecclesiasticks, to be present at a Council to be assembled at *Sevil*; but because upon intimation of the Council *Sixtus* dy'd for Despair, the business went no farther. This is related in a

Book, entituled *Papatus Romanus, Cap.* 10. *pag.* , *&c.* Seeing then that *Sixtus* was an Illegal and ack Intruder, certain it is that the Papacy ceas'd ; so that they who succeeded were no true Popes, they were elected by the Cardinals which he ted; who being Intruders, as created by a Simo- k, wanted Right of Election, as well according to Council of *Constance*, as for that according to Rule of the Lawyers, *No Man can transfer more Right nother, then he has himself.*

nd therefore the whole World ought not to be shut n one City: Some are of *Cephas*, others of *Paul*, others *lement*; let it suffice a Christian to be of Christ. ever fears God, and works Righteousnes in what- part of the World he is, is acceptable to God. *If or three are gathered together in the Name of Christ, ill be in the midst of them.* The Supernal *Jerusalem*, h enjoys her Liberty, is the Mother of us all. We not be Judg'd by the *Roman* or Popes Commu- , but by the Communion of Saints, and of Christ; refore we cannot be Schismaticks, upon this just, ssary and sound Separation of ours.

here are still remaining, Reverend Mr. Prior, e other Motives of yours to this rash Judgment ch you give of us, which are now to be brought to Touch with the rest. There are some who be= , *a Posteriori*, that we are deservedly to be listed g the number of the Damned, because we stand ommunicated by the Pope and the Catholick ch: But in regard these Excommunications do strike us, but either as Hereticks or Schismaticks, do us no hurt, in regard we are neither Hereticks Schismaticks, as hath been already shewn. If they necessarily to be numbred among the Damned, m the Pope has Excommunicated, of necessity all *ssa* the *less*, who dy'd during the Excommunica-

tion of *Victor* upon the Paschal difference, must be all Christians excluded from the Kingdom of Heav and that the Sacraments, which you our Adversa nevertheless will allow, preserve their Excellency way of Physical Cause, and in general all Publick W ship must be depriv'd of their Efficacy in all Pro ces which are sometimes subject to Papal Interdi on. Nor ought we to pass over in silence that Ob vation of *St. Jerom* upon that place of *Mat.* wherein the keys of heaven are promised to *St. P*

'This Place (saith the holy Man) the Bishops 'Presbyters not understanding, Assume to themse 'something of the Pride of the Pharisees, even 'Damn the Innocent, and absolve the Guilty; wh 'as God regards not the Sentence of the Priest, 'the Life of the Offender. But according to Saying of St. *Jerom*, all Casuists and Canonists ackn ledge that an unjust Excommunication is Invalid; that such an Excommunicate may both Administer Receive the Sacraments with a good Conscience.

'An Excommunication without a just Cause, is 'valid in the Interior Court; therefore such an 'may Celebrate, where it is no Scandal (says Jesuite *Emanuel Sa, voce Excommunicat.* § 4. *Toletus, lib Instruct. Sacram. Cap.* 10. *num* 7. m positively asserts, 'That there is no unjust Sente 'of Excommunication can bind, either as to God, o 'to the Church. But it is unjust (as he says again § 'from some defect; which if it be Essential, ma 'it no Excommunication; and then it is not be dre 'ed, neither does it bind either in the Court of H 'ven or Earth: Which he confirms by the Te mony of several Canonists. If therefore we are justly Excommunicated, and as the Schoolmen Phr it, *Clave Errante*, or with an *Erring Key*, and these Excommunications are of no force, Our Da

on cannot be inferr'd *a Posteriori* from such Sen-
ces; but that they are unjust and null, I shall easi-
emonstrate. An Excommunication is said to be
, says *Toletus, ibid.* § 4. If it contain an In-
rable Error, *&c.* 'Now then a Sentence is said
contain an intolerable Error, when any one is
xcommunicated; because he does that which is
od in it self, or does not do that which is in its
n act unlawful. Why then are we Excommuni-
d? Surely because we do that which is good in
lf, applying our selves to the Word of God, and
not adhere to those who would have us to be wiser
the Scripture can make us, and refusing to do
: is evil in it self, or at least what we judge in our
sciences to be so, and because we adhere not to a
:ship unlawful and contrary to Scripture.
An Excommunication is void, if it be pronounc'd
one already Excommunicated or Suspended from
isdiction, or Interested, or after a lawful Appeal,
Emanuel Sa, as above, § 1. And *Toletus* has the
e words. Now such is the Excommunication which
under'd over our Heads. For it is long ago that
Bishops of *Rome* through their Simonies have ac-
ding to the Canons incurr'd the Penalty of most
dful Excommunications; so that they are uncа-
e of all Jurisdiction. 'For an Excommunicate
not exercise an act of Jurisdiction, without sin-
g; nay, if it be a publick Excommunication, all
Sentences are void, says *Toletus*, *lib.* 1. *Inst.*
d. *Cap.* 13. § 4. And who can question, since
first Punishment of a Simoniack is, *ipso facto*, Pa-
Excommunication, as *Toletus* asserts, *lib.* 5. *Cap.*
But that he is notoriously and publickly Excom-
icated, who is notoriously and publickly Simoni-
as I have particularly made it appear of *Sixtus* V,
who

who was nevertheleſs the Author of that *Bull*, entit *de Cœna Domini*, in the Form in which it is now tant, whereby the *Proteſtants* are ſolemnly Excomm cate every year by the Pope?

To this I add, That they two can have no J diction over Us, who Curſe us to the Pit of Hell, ſo their Excommunications, tho' they two were l Biſhops, are void. For if a Biſhop cannot Excomm cate one that is out of his Dioceſs, or in a Privile Place, as *Emanuel Sa* affirms, as above, *Sect.* 12. what Right does the Biſhop of *Rome* pretend to communticate us, who never belong'd to a Dioc Or to arrogate a general Juriſdiction and Autho over the whole Church of God, which he had never thing to do with? In a word, we value not their in ſiderate, unjuſt and void Excommunications.

They are dull and ſilly Thunders that hurt no b Such ſort of Curſes, God, for the benefit of his Adorers, turns into *Bleſſings*, according to th *David*, *Pſal.* 109. *ver.* 23. From ſuch Tempeſts Damnation of the *Proteſtants* is no more to be infer than of theirs who formerly profeſs'd Chriſt, bec the *Scribes* and *Phariſees* Excommunicated them their Solemn manner.

Concerning want of Miracls among *Proteſtants*.

No leſs ridiculous are they who alle that *Proteſtants* are therefore dam becauſe they profeſs a Religion w wants the Seal of Miracles. Truly *Romaniſts* do very well to put us in of your Miracles. For moſt Lea Men of your Communion complain, that the Go Legends of the Saints are ſtuft with Fables, and C terfeit Miracles, as you may read particularly in chior *Canus*, producing the Teſtimony of *Ludovicus vez*, *lib.* 2. *Locor. Cap.* 6. Their Frauds and impoſt

very where obvious; by which the ſaying of *Ly-*
upon *Dan.* 2. Before the Reformation; *Some-*
there was in the Church a notorious Deluſion of the
e by Miracles counterfeited by the Prieſts and their
rents for Temporal Gain. Thoſe Imaginary Mi-
s, with which the *Proteſtants* were to be convin-
in regard they are Signs for Unbelievers, are not
very ſeldom wrought before us, but are many
s ſaid to be hindred by our preſence.

he *Mexican* and *Japanic* Prodigies, of which the
tes ſo loudly boaſt, are but Imaginations, ſince
a, *Victoria* and *Canus* expreſly acknowledge, that
iracles are wrought in *India* to promote Conver-
And *Acoſta* denies that there is any uſe of Mi-
s there, *lib. 6. proc. Ind. Salut. Cap.* 17. *In theſe*
s (ſays he) *there is no need of any more than good*
s, and of ſhining ſo before Men, which the Natives
iding, may glorifie the Father which is in Heaven:
is the moſt potent Miracle to perſwade. But
tis Victoria, Relect. 5. *Prop.* 5. is of Opinion, That
Chriſtian Faith is not ſo ſufficiently preach'd to
Barbarians, that they ſhould be bound to believe
ler New Sin: For I hear of no Miracles and Signs,
Examples of a Life ſo Religious, but of many
ndals, and many Impieties. Inſomuch that *Canus*
les thoſe idle Relations to the Common Spaniſh
erb, *Long ways, long Lies*; as if they might lie by
ority, who tell Stories done or counterfeited in re-
e and diſtant Regions. So that if *Xaverius* the
Apoſtle of *Japan*, had had the Gift of Miracles,
h is ſo eaſily believ'd of him, he ought chiefly then
ve exercis'd his Gift in the Ship, which carry'd
from *Malaca* to *Japan*, where he was forc'd,
s volens, 'To behold the Mariners ſacrificing to
Image of the Devil, after the manner of their

'Coun-

'Country, and Imploring the Answers of the I
'touching the Success of their Voyage, which, a
'*Barbarians* said and believ'd, were sometimes fa
'able, sometimes terrible. Nor would he have n
ed, had he receiv'd the Gift of working Miracles
Heaven, to have spent so much time in Learnin
Japan Language. The words of *Xaverius* are t
So soon as we have obtain'd the assistance of Lan
we hope that by the assistance of God the business wi
ceed much better; for now we only converse among
like a sort of Images (as not long ago, in the
of the Rhine, the Capuchin *Marco da Aviano*, t
off his Miracles, ran about, like a *Barbarian*, a
the *Germans*, for no body understood what he
they talk much concerning us, and turn and look on
another, while we are mute, and are constrain'd
were to go to School again, till we have learnt th
ments of the Language. Is here, I beseech you
Apostolick Character to be found? Yet all the
Extant, *Epist. lib.* 1. *Epist Japan Adject. Com.*
Acosta, of the Translactions of the Jesuites in the
and by *Maffæus* the Jesuite; set forth at *Deli*
Anno Dom. 1571. The Epistle is written by *Xa*
to the Society from *Congoxima*, on the First o
vember, 1549. Afterwards the same *Maffæus*, for
reason I know not, left out this Epistle, from w
I faithfully transcrib'd the Quotations above
tion'd; unless it were that he was asham'd of the
in his select Epistles written from *India*, which
ded to his *Indian* History, Printed at *Cologn*,
Dom. 1589.

Moreover, not to say any thing of the Work o
formation begun and propagated, than which a g
Miracle can hardly be imagin'd, I would fain o

wo following obſervations to thoſe that reproach
ith want of Miracles.

Miracles are not always among them, with whom
are wrought, as a mark of Truth. when Heathens
reticks formerly could boaſt of Miracles, & many
ſay to Chriſt in that day, *Lord, Lord, have we not*
th Devils, and wrought many wonders in thy Name?
whom he ſhall anſwer, *Depart from me, for I know*
not, Mat. 7. 21 23. *And there ſhall come falſe*
ts and falſe Prophets, and ſhew'd with Signs and Wonders,
ſuch the Elect themſelves, if it were poſſible, ſhall be
'd, Mat. 24. 24. Thus *Attius Nævius*, the Augur,
Whetſtone with a Razor, in the view of all the
ple of *Rome*. And one of the Veſtal Virgins, as a
rmation of her vaſted Chaſtity, took up Water
Sieve, and carry'd it away. And *Claudia*, ano-
of the ſame Order, alone without any help, with
Girdle drew along the Ships which carry'd the
ge of the Gods, which many Mariners, hawling
gether, could not ſtir. *Plutarch* alſo, in *Corio-*
, relates that the Image of *Fortune* ſpoke; and of-
as the ſame Author relates, in the ſame Life; the
es and Statues were ſeen to Sweat, Bleed and
P. St. *Auſtin* likewiſe tells us of many ſuch Por-
that hapen'd among the *Gentiles*, *lib.* 10. *de civi-*
Dei. *Tacitus* alſo, *Hiſt. lib.* 4. relates of *Veſpaſian*,
by his ſingle Touch, he reſtor'd Sight to the Blind,
Strength to the Lame. *Bellarmin. Cap.* 14. *de Not.*
ſ. That both their Diſeaſes proceeded from the
il, who having ſeiz'd the Eye of one, and the
of the other, hindred the Uſe of their Limbs, to
end he might ſeem to heal when he ceas'd to hurt.
not ſee why the *Proteſtants* may not uſe the ſame
ption againſt ſo many Miracles which the *Roma-*
feign by the Touch either of their Images or their

Re-

Reliques. But I shall here furl my swelling Sails, Prior, being ready to explain and enlarge my whensoever you shall be pleas'd to re-assume and min this Matter.

II. Miracles do not of necessity follow Truth. tho' they were necessary in the time of Infant Ch anity; yet the true Religion being now establish'd settled over all the whole World, if not manifestly fitable, they cease however to be absolutely neces So that St. *Austin*, *lib.* 2. *de civitate Dei*, with great reason said, *whoever still enquires after Prod to confirm his Belief, is himself a great Prodigy.* bear any more; let it suffice me only to produc Fathers of the Second *Nicene* Council, *Act.* 4. *do our Images at this day work no Miracles?* I *with the Apostle; Miracles are not for Believers, the Unbelievers.* Now then if the *Protestants* em the Doctrine of Christ and his Apostles, the Mi of Christ and his Apostles are sufficient for Which would be necessary again, were the follow some new and never heard of Gospel fore.

Nor does the difference, whatever it Concer is, between the Reform'd Churches and the Diff the *Lutherans*, whatever it be either in ces of Ceremonies, or some Points of Doctrine, *tians* favour a jot more your precipitate themselves Judgment concerning the Eternal Damnation of the *Protestants*. For you *Romanists* your acknowledge that the Greek and Eastern Chri would be in the way of Salvation, would they bu mit to the Empire of the Pope, tho' they re their Ceremonies and Opinions differing in many cumstances from the Rites and Doctrine of the Church. It is apparent from the Epistle of St.

Jansenius, that all the Churches did not make use the same Rites and Ceremonies. In the Apostolick rches also, soon after the first dawn of Christianity, putes and Contentions arose; to pass by those that our between *Cyril* and *Theodoret*, *Chrysostom* and *Epanius*, St. *Jerom* and St. *Austin*; nay, between e very Men themselves that reproach the *Lutherans* the Reformed with their differences, which I ld to God they were clos'd up, There is the test difference among these Upbraiders, not only *Ceremonials*, as is apparent from so many Orders ooks varying among themselves in Habit, Rules and lick Worship; but also as to *Opinions*; as is evit from those most terrible Controversies, about ch your Theologists most sharply contend and rrel one with another; of the Authority of the e above a Council; of a Council above a Pope; e Infallibility of the Bishop of *Rome*; of his Power Kings and Secular Princes; the Conception of Blessed Virgin; of the sort of Adoration due to Cross and Images; of Predestination, Grace, Free- and the like. So that the Doctors of your Comication split themselves into various Sects; accorto which some are *Themists*, others *Scotists*, others , others *Nominal*, others love to be call'd *Jans*, and others *Molinists*. Nay, there is not any cle of the Christian Faith, about which you have rais'd Contentions and Disputs, if not more sharp eager, yet of no less moment than all those which stirring between the Reformed and the *Lutherans*; that diversity which you object against us, is far ior to your Dissentions, nor is it concerned in the dements of Christianity, in which the Reformed of Parties are plainly agreed. So that it is a kind of acles, that there should be so little variance be-

tween ſo many Reformed Churches diſpers'd all , an Ep
Europe, compos'd of various People and under ſe ngulſheth
Princes; tho' among them there is no Church w ſure, 1 C
commands over others, nor any interveening Poli lles with
Tye to conſtrain them to ſuch an Agreement in 1. 8. In o
ters of Faith. 14. 1.

In the mean time, there is no Schiſm between olouſly
and the *Lutheran* Churches, ſeeing that we neith o be raſh
parated from Them, nor they from Us. In Po that are
the Brethren of the *Helvetian*, *Bohemian* and *Aug* ihes and
Confeſſion, ſetting a laudable Example, commu y to be th
ted before together, by vertue of the Decree of ney have
domir. And in the Year 1631, in the Nation ot blame
nod of *France*, a Decree was made for admitting rans, an
Lutherans, as Brethren in Chriſt, and Members d them t
ſame Myſtical Body to our Communion of the L n of cu
Supper, and for allowing them Brotherly Tole Points of
in thoſe Points wherein they differ from us. An ctiancy a
they in their Anger pretend that we Err in Fu s of the
mentals, which, through the Mercy of God, the Adoration
never be able to prove; yet we judge more ten ce of the
and better of them, ſo diſproving the Opinions v ion by
they obſtinately defend, that we deny them to W ſnip
themſelves deadly or pernicious to Salvation; o t it woul
they are ſuch as ought not to hinder Chriſtian mutual &
between us and them, or prevent an Eccleſi l Compa
Communion, which might be obtain'd be to them
Churches not agreeing in all things, if the Found , by whi
were found. Now we believe that to be a Funda
tal Er.or, wherein there is, according to the a erning
Phraſe of the Synagogue, a Denial of the Found umber
which cannot comply with true Faith and Ho *teſtants*
For neither all Truths, even thoſe that are rev do not
are of the ſame neceſſity: Neither are all W t to the
which are given to Truth, Mortal; nor is ever

an Epellpſie or the Falling-ſickneſs. *St. Paul* ſ
ngulſheth between the Foundation and the Super-
ſture, 1 *Cor.* 3. 11, 12, 13, 14, 15. He that
lles with Fundamentals, is lyable to an *Anathema*,
1. 8. In others there is room left for Exhortation,
14. 1. *Phil.* 3. 15, 16. Here the Gnat is not
olouſly to be ſtrain'd at, as there the Camel is
o be raſhly ſwallowed. We break Friendſhip with
that are openly Wicked, but we bear with the
thers and in ſtimities of Friends. Nor is that pre-
y to be thought of the neceſſity of Faith, which
may have a near Relation to it. And therefore you
ot blame us for offering our Communion to the
rans. and rejecting the *Papal.* For that between
nd them there is not only a Harmony in the Foun-
on of our *Faith*, and all the moſt ſolid and neceſ-
Points of Chriſtian Religion, but alſo in common
ctlancy againſt the Idolatry, Tyranny and foul
's of the Church of *Rom*; both Sides impugning
Adoration of the Bread, Tranſubſtantiation, Sa-
ce of the Maſs, Communion under One Kind, Ju-
ation by Works, Traditions not written, *Purga-*
Worſhip of Images, Infallibility of the Pope, &c.
at it would be much better for us to arm our ſelves
mutual & brotherly forbearance againſt the con-
Conſpiracies of Antichriſt, than to lay our Sides
to them through our unhappy *Diſcords* and
, by which neither ſide can hope for Triumph.

Far more abſurd it would be to upbraid the *Proteſtants* with their ſmall Number, or to infer their Damnation from that. For much more numerous is the Number of Chriſtians under the four Patriarchs in the Eaſt, and

Church of Rome.

the Great Duke of *Muscovy* and *Ru*
than of those who in the West adh
to the See of *Rome*, Without quest
the Number of the Orthodox was very small, at w
time, as St. *Jerom* testifies, *The whole world gro*
and admir'd to see it self all Arrian.

Scarcity makes things valuable; we are not to
here to a multitude in Evil; nor is the broad Wa
be trod, but the narrow Path which leads to L
not pervious to many. If we must be excluded f
Salvation for the smallness of our Number; By
same reason the *Pharisees* of old might have dam
the Apostles, and the Heathens the Christians
the mean time, they who reproach us with
small number, and glory in their own Multit
when they come to view the face of *Europe*, are c
pell'd to talk after another rate. *Bellarmin. pr*
in Tom. 1. *Controver.* cannot restrain his fury. *wh*
ignorant (saith he) *of that same Lutheran Pest* (
Truth was a Plague to the Seat of Pestilence
Christ was the Death of Death, and a Pest to H
that sprung up not long since in Saxony; *and soon*
overran almost all Germany; *then spreading t*
North and East, delug'd all Denmark, Sweadl
Norway, Gothland, Pannonia, Hungary; *and*
with equal rapidness shooting to the west and S
poyson'd all England, France *and* Scotland, *flou*
ing Kingdoms once; and at last crossing the Alp
tended it self even as far as Italy.

Nor are we to be condemn'd; because we call
selves *Reformed* or *Protestants*, rather than *Cathol*
For we were first called *Protestants* in the pub
Dyet at *Spire*, *Anno Dom.* 1529. because our
ctors and Princes there protested against the E
and Superstitions of the Romish Church, plain

same sense as in the Old Version of the 2 *Chron.* 19, They who after the Death of *Jehoiada* ad-'d themselves against Idolatry, were mark'd out, differenc'd by the same Name; but those Idola- would by no means give ear to the *Protestors*. So there being no Satisfaction given to our Con-nces upon that *Protestation*, deservedly we de-ed that Communion, which we believ'd to be per-ous to our Salvation. Nor are we therefore to be ught to have deserted the Church: For, as *St Chry-m* says very remarkably. *Hom.* 45. *in Mat.* 'He oes not separate from the Church who separates rporeally, but he who Spiritually relinquishes the ndamental Truths of the Church. We have left em Locally; They have forsaken us in Point of ith: We in departing from them, have left the undation of the Walls, They in forsaking us, have saken the Foundations of Scripture. We are call'd *rmed*, not because we reform'd the Religion deli-d us by Christ and the rest of his Apostles; but be-e we cleans'd it from the Rust of Abuses and Cor-dions, which that holy Religion had contracted ugh length of time, the Subtilty of Satan, and the es of *Men*. And this Reformation the People, the nces and Magistrats, and those not a few, most stly and importunately long'd for all over *Europe*: hat the *Tridentine* Fathers, to satisfie the publick ands, at least in outward shew, were compell'd to something of Reformation to every one of their matical Sessions. However we do not renounce e Names of Catholic *Protestants*, *Reformed*, or *Luthe-*, seeing that addition of Catholic belongs, of right, er to Us than to you *Romanists*, for that the Do-n which we profess, is the Sincere, Orthodox and holick Doctrine of the Christian Church, as the A-

postles deliver'd it from the Beginning. Reformed are, in reference to the rejecting Abuses, and [illegible] Inventions; but Catholicks, as we retain the fundamental Articles of the Christian Religion. Nor more this Name suit with them from whom we have stepted in any other respect, then as they retain some fundamental Truths, which as yet are common both them and us; but not in respect of their Additions Traditions, in which we dissent from them.

In vain do you glory against us, of retaining Name by Force. For, as *Salvian* of *Marseilles* says *lib. 4. de Provid. what is a baly Name without Merit but an Ornament in the Dirt? All the particular Semblies of Heretics* (says *Lactantius. lib. 4. Divin. stit. cap. ult.*) *believe themselves to be the chief Christians; and their Church to be the Catholic. very Turks would be called* Musselmannt, *that, is Faithful or Catholic; but it suffices us to be really Catholic* Good leave therefore have you from us O *Romani* to usurp this Name, as we call the *Saracens Mahumetans* who nevertheless derive not their Original from *Sara* as Sons of the Promise, but from *Agar*, the Egyptian Bond-woman.

Thus all the Prejudices and Foundations of your precipitate Judgment being repell'd and remov'd, Venerable Mr. prior, you constitute at length the only Foundation of your Opinion upon the Newness of the Reform'd Religion. That in regard that Ours is a new Religion, it is impossible we should get Salvation by the Profession. But those things which now are old, were formerly new. The Christian Religion is at this day New to the *Chinoises* and *Japanners*, nevertheless they ought not to reject it for that Reason. For this very sake of Novelty, the Heathens refus'd Christ

Of the Newness of the Reform'd Religion.

; but in vain. There is nothing more Ancient Truth, which beheld the true World in its Infy: But false Religion, the Older it is, so much is it more Mischievous.

true it is, the Reformation which we profess, is New newly done; but the Rule of it, which is compreded in the Word of God, is of great Antiquity; rding to which, whatever was added of Humane ntion, is separated from the Orthodox and Catho- Doctrine, to the end that true and refin'd Antiquity t be retain'd. Hence the famous *Peter Blondin*, a chman in a large Treatise against Cardinal *Perron*, more then sufficiently demonstrated the Novelty of ry, and the Antiquity of the Reformed Religion. efore our Religion cannot be call'd New, since alone propounds to us things to be believ'd, *which believ'd by all Men, and every where from the Time Apostles*. according to the Rule of *Vincentius Lysis*, and produces over and above out of the Treaof the Scripture, her most certain Documents: re it is apparent, That all those things which we ove in the *Roman* Communion, are really new and own to the Apostles and their Primitive Succes-

is a *New* thing, and never heard of by the Ancient rch, that the Christian People should be forbid se of the Cup in the sacred Eucharist. It was a hing, that *Boniface* II. above Six hundred years Christ, should be the first who call'd himself *Universal Bishop*, and *Bishop of Bishops*; and long after him, *Gregory* VII. or *Hildebrand* should presume to lay hands upon the Rights of Emperors and Princes. ng Newer then the Papal Indulgences, which ave occasion to the Modern Controversies a- *mberg* and *Zuichi*; *Anthony* Archbishop of *Florence*

Rea-

acknowledging, *part.* 1. *Tom.* 10. *cap* 3 *That as for dulgences, we have nothing in the Scripture concern them, nor from the Sayings of the Ancient Fathers*; the Jesuite *Valentia* agreeing, *cap.* 5. *de indulg.* T *there were certain Catholics before* Luther, (of wh Opinion *Thomas* makes mention, *part.* 3 *quest.* 15. 5.) *who said That Indulgences were pious Frauds.*

Moreover, that the Eucharist was celebrated of without Communicants, no Man can find in the W tings of the Antients. The Adoration of *Images* was establ sh'd till near *Eight* hundred years after Chr in the *Second* Council of *Nice*; and that so slende that the Decrees of that petty Council were condem and rejected in two Synods, assembled at *Paris* *Frankford* by *Charles* the Great. And tho' these nods were only National, hence nevertheless it appe that all the Churches of *Germany* and *France*, of wh Nations those Synods consisted, had not then admit the public Worship of Images. Nay, even *George* *sander* infers from St. *Austin* upon *Psal.* 113. Tha mages and Statues were not set up in Churches in *Austin*'s time. Moreover *Bellarmin* reports of *Sco* That he did not believe Transubstantiation to be Article of Faith before the *Lateran* Council; that before Five hundred years ago. The Law of Celib enjoyn'd the Clergy and the Priests, is a very N thing, and to which the Clergy of *Leige* and the *mans* would not yield Obedience till about Five h dred years since. At length *Calixtus* II, who was c red Pope in the Year 1119. constraind them al submit, which produc'd these Verses upon him:

O bone Calixte, jam omnis Clerus odit te,
Quondam Presbyteri poterant uxoribus uti,
Hoc destruxisti, postquam tu Papa fuisti,
Eo tuum nomen merito habent odio.

The Clergy hate thee, Good *Calixtus*, why?
The Presbyters of old with Wives did ly;
This thou deſtroy'dſt, when thou wer't Pope created,
Therefore thy Name is now deſerv'dly hated.

The Apoſtles never knew what Monkiſh retirement
nt, which came into the World about Three hun-
d years after Chriſt, under *Antony* and *Paul*; but
Church was utterly ignorant of Monkiſh Beggery,
the times of *Francis* and *Dominic*, who, as all Men
w, were but of late years.

will not undertake here to unravel your whole
ory, otherwiſe there would appear very little of An-
ity in it. For all theſe Opinions of the Romiſh
rch which we have rejected, are not only new, but
new, that as the Abuſes multiply'd, they were di-
'd and reprov'd by all good Men long before *Luther's*
; among whom there were ſome, who being of-
ded at ſuch kind of Innovations, and conſulting the
d of their Conſciences, openly deſerted your Com-
nion; as the *Wicklevians* in *England*, the *Huſſites* in
many, the *Waldenſes* or *Albigenſes* in *France* and *Ger-*
y, whoſe publick Confeſſions are at this day Extant,
formable to Ours in the principal Heads.

Nor can I forbear to add in this place a remarkable
timony concerning the *Waldenſes* (whoſe Names
above Six hundred years has been terrible to the
man See) given by one *Rainer*, an Inquiſitor of the
th againſt them, about Three hundred years ago,
not long ſince publiſh'd by *Gretſer* the Jeſuite,
mong all the Sects (ſays that ſame *Rainer*) that
; or ever were, there is not any one more pernicious
the Church (meaning the *Roman*) than that of the
oor of *Lyons* (meaning the *Waldenſes*) for Three

Rea-

'Reasons. First, because more lasting; for some sa
'that it hath been ever since the time of *Silvester*, a
'others deduce it from the time of the Apostles. Seco
'dly, because more general; for there is hardly a
'Country into which this Sect has not made a shift
'creep. Thirdly, because all others are abominable
'God for the Immanity of their Blasphemies, but t
'of the *Waldenses* only carries with it a great shew
'Piety; because they live justly before Men, and
'lieve truly of God, and all the Articles of the Cre
'only they blaspheme and hate the *Roman* Chur
But so much for Them.

Thus Mr. Prior, you have what, as I was willin
so it was my desire to Answer to your insipid and
considerate Letter. Do you not see by what has b
said, that you have violated the Divine, Civil a
Publick Laws of the Instrument of the Peace of *Mun*
nay, which should first have been said, the very Rules
Christianity which prescribes and abominates all s
Censures of our Neighbour worse than a Dog or Snak
What now remains of Counsel or Remedy for such
unjust Judge? I will tell you:

Implore of God, and beseech your injur'd Neig
bour, through whose sides you have wounded such i
nite numbers of Christians, to forgive you and to p
don these Transgressions of yours that are of so gre
weight.

Endeavour Industriously for the future, like the su
ten Fisherman, to Traffick at a better rate, and to
transform'd by renovation of Mind to this, that y
may be able better to prove, what is the good Wil
God so pleasing and so perfect.

Beware of being wiser than it becomes you to
and with an unfeigned Charity for the future, de
so wicked and perverse a Judgment, adhering to t
wh

which is more solid; and if it may be, as much as in you lyes. live at Peace with all Men, that you may not be overcome by Evil, but may overcome Evil by good.

This pious and sincere Counsel if you slight and disregard, through Contumacy despising it, assuredly there will nothing more certainly befal you than this, that being depriv'd of *Eternal Felicity* (I repeat your own words) after you have finished this Mortal Course, you will for ever burn with your Seducers in the Everlasting Fire of Hell. From which however the Great God of his infinite Mercy preserve you. *Amen.*

Farewel, and in stead of a *New Years Gift*, meekly and with patience accept this wholsom Answer and Admonition, more precious than Gold, or all the Kingdoms of the World. Live soberly, and live eternally the Favourer of him who is

Most desirous of your Salvation,

John Herman Dalhusius,

Visitor of the County of Weeden.

F I N I S.

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